



The Story of Duke's Chapel

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THE STORY OF DUKE'S CHAPEL

"THE STORY OF DUKE'S CHAPEL"

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By

AMY CHILDS FALLAW

—

DURHAM, NORTH CAROLINA

1967

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DEDICATED

with love to all those who in previous years have loved and served this church, whether in pulpit or in pew, and who have now gone on to a closer relationship with God.

"FOR ALL THE SAINTS WHO FROM THEIR LABORS REST"

CONTENTS

Foreword

I. I Love Thy Church, O God	1
II. The Old Ship of Zion	3
III. Faith of Our Fathers	9
IV. We're Marching to Zion	18
V. A Charge to Keep I Have	20
VI. O Zion, Haste, Thy Mission High Fulfilling	40
Special Features	47
Memorials and Dedications	48
Duke's Chapel and Its Leadership	52
Duke's Chapel and Its Activities	54
Postscript — 1968	62

FOREWORD

This is really "Miss Rosa's" story. Two years ago she wrote her REMINISCENCES OF DUKE'S CHAPEL, and when she, as Chairman of the Church Committee on Records and Archives, asked this author to write a history of the church, Mrs. Belvin graciously gave permission for the use of much of the material from her REMINISCENCES. Without it this book would be sadly lacking.

The author is also indebted to Mrs. John Garrard and Miss Gertrude Garrard for their information regarding names, dates, and places connected with the church.

The people in the library of the Divinity School at Duke University were most helpful in finding North Carolina Conference records.

Clippings from the Durham Morning Herald and from the Durham Sun proved invaluable in retelling this story.

Mrs. Everette Roberts receives thanks for her account of the church known as Mt. Hebron.

Mrs. Harris, from Bahama, was so kind as to furnish names of many old circuit riders, taken from the history of Mt. Bethel Church.

Mrs. Lee Carden Jones, of Carden Printing Company, has been kind and helpful, as have members of her staff.

To all these and to all others who were so patient when being constantly asked questions about former members and events, the author is deeply indebted.

Special thanks should certainly go to the pastor, Reverend Ben Wilson III, who has been a constant source of help.

It has been a real challenge and a pleasant experience to try to tell this story. There will surely be some who will notice inaccuracies, but every effort was made to substantiate dates and sequences as well as names, and anything presented as fact was doubly checked with every possible source. If there are omissions of names that should have been mentioned, please forgive the absence of such, for it was due to a lack of information. If one had three or four more years to work on such a history, there would be much more to include in

THE STORY OF DUKE'S CHAPEL.

A. C. F.

CHAPTER I. "I LOVE THY CHURCH -- O GOD"

Once it was a brush arbor. Now it is a beautiful stone structure in a setting of lofty pines, gleaming shrubbery, and velvety, landscaped lawn.

Once it was covered with a mere canopy of native boughs. Now there are a Gothic, slate roof, gabled dormers, and a typically rural English tower.

Once it was open on all sides so that soft Carolina winds cooled the heat of the summer, that being the only season when services could be held in the early 1800's. Now there are heavy stone walls marked by lovely stained-glass panes suggesting cathedral windows of Old England, in miniature.

Once it was a center of religious fervor, and became the setting for many of the revivals sweeping through the Carolinas in a time when religion was truly "the chief concern of mortals here below." Now Duke's Chapel is still a focal point for leading the many suburban residents of northern Durham to a deeper spiritual life.

Once it was a stronghold of real Methodism in a truly rural way of life. It still is; that is, with this exception: the fields of broad farm lands have given way to acres of residential developments, and the soft, dirt roads over which fringed "surreys" drove to "preaching" have changed to paved highways humming with cars speeding past crowded settlements of "ranch" houses or commercialized, industrial sections.

But the name, Duke's Chapel, still has a special meaning in Durham County.

As one leaves the City of Durham, going north on Roxboro Road, turning into the Old Oxford Road at Mr. Lee Belvin's old "General Store", he finds Duke's Chapel one mile from the intersection.

The gray stones, the square tower, the whispering pines, the silken lawn somehow suggest Gray's "Elegy in a Country Churchyard", or, even the old Sunday-School song "The Church in the Wildwood". Yet, these are not applicable, either, for this place has a personality all its own. All who come to it feel its beauty and charm. Perhaps it is because of the sense of serenity

there; or, it may be due to the many stories told of its life and legend. Again, it could be due in some measure to the personality of the man who gave Duke's Chapel the name.

If any institution is but the lengthened shadow of a man, then we must look at the life of a man who cast his shadow indelibly on the pages of Methodist history—William J. Duke.

CHAPTER II. "THE OLD SHIP OF ZION"

The old house where "Billie" Duke was born, at Bahama, North Carolina, was long one of the landmarks of the area. Standing on the north side of the old road into Bahama, the writer and many other members of Duke's Chapel recall the two-story, weatherbeaten structure marking the landscape for over 180 years. John Winkler in his story of the Dukes, *Tobacco Tycoon*, describes it in this passage:

"Taylor Duke, born in Orange County about 1770, married Dicey Jones, of Granville County. They went to live on a farm some 12 miles from Hillsboro in what is known as the Bahama section of Orange County. Their sturdy little house, built of pine boards with oak foundation, still stands (this was in 1947), its windows now lined with uneven, but still serviceable, hard rolled glass upward of 100 years old. In its five rooms were born and reared 10 children." The house burned to the ground in 1957.

Of these ten children, William was the oldest, and he was born July 18, 1803, seventeen years before his brother Washington, who was later to bring such fortune and fame to the family name.

Taylor Duke was a man of prominence in Orange County, serving as captain of the militia during the early days of the young republic. His land holdings were extensive, and Hillsborough records indicate that his acreage included lands in the present Durham, Orange, and Granville Counties.

However, those were not days of affluence, and a farmer with ten children had to be a wise financier. In 1824 and 1825, Mr. Duke had to mortgage some of his land in order to meet expenses. Remember, this was before planters of piedmont North Carolina realized that a fortune awaited them in "the golden weed". For all the legends of hard times, we know that provisions for good living were not meager in the childhood home of Billie Duke.

Moreover, this home was a center of Methodism. In the journal of the great Francis Asbury, who brought the religious zeal of the Wesleys to the American colonies, we read that this most famous of all the old circuit-riders entered North Carolina on June 16, 1780. He crossed the state line from Virginia on that date, and made this entry in his journal:

"Wednesday, June 21st: I had to ride alone better than 12 miles to Mr. Duke's; when I came there I found about 30 people . . . After preaching took dinner, and in talking found 3 or 4 of them tenderly serious." He tells of Mr. Duke and his wife being converted. Another entry, on Wednesday, August 2, reads: "Rode 7 miles to Hillsborough, and preached in the house of Mr. Cortney, a tavern, to about 200 people . . ."; among them, probably, his recent hosts, the Dukes.*¹

Young William had an early environment that contributed many traits to be seen in later years. The years spent in roving over gently rolling hills gave him his "I-will-lift-up-mine-eyes" inspiration toward lofty ideas. The river winds, not far from the site of the Duke homeplace, through thickly-wooded sections that must indeed have been primeval forest in Billie Duke's day. On the wide fields, all the children worked, for with these early Carolina families, the virtue of labor was a vital part of character-formation, since slavery was not too prevalent in this part of the South.*² Here Billie's younger brother probably began to dream of what he could one day do with tobacco.

Life was not all work, and the recreational activities centered around the religious interests of the family. Amusements were rigidly supervised. Dr. Boyd, in his very entertaining book, *The Story of Durham*, tells of the bans on such worldly sins "as dancing and card-playing". But there was compensation for such disciplined amusement. Such a way of life often led to definite standards of life, not merely those of a code, but standards of conscious uprightness."*³ Camp-meeting time was the most exciting event of the year. This was usually in August, after the crops were "laid by", and all Methodists who could do so packed wagons full of provisions for a week's stay at one of the many log cabins in a square enclosing the brush arbor, where two and three services were held each day. Grissom describes the scene:

"As we speak of camp meetings, it is of a great arbor we think, with light-wood fires blazing all around it, the sound of a trumpet, the gathering of a great congregation, while all joined in singing some old Methodist hymn that was an inspiration to all present. The preacher delivered his sermon with great power, and the cries of the penitents and the shouts of the saints are heard until a late hour of the night. These are hallowed memories."*⁴

No doubt the influences of such religious experiences, along with the circuit-riders' visits, left indelible marks on the man, who, according to one old farmer in the Bahama section, became so great a spiritual leader. His comment was: "I think Billie was a saint!"

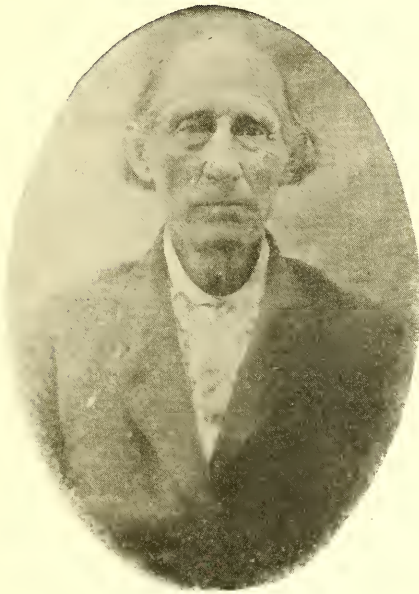
*1.Wm. L. Grissom: "Journal of Francis Asbury," in *History of Methodism in North Carolina* (The Methodist Church Publishing House, Nashville, Tenn.)

*2. Hugh Hefler: *History of North Carolina*

*3.Wm. Kenneth Boyd, *The Story of Durham*, Duke Press, 1917.

*4. Grissom: *History of Methodism in North Carolina*

About 1825, Billie Duke decided to leave his father's home and have his own farm. After his marriage to Sarah Roberts, he took up a section of land south of Bahama, and prospered enough to buy additional land to the extent of 640 acres. He built a substantial homestead on Duke's Lane, just outside the present suburban Bragtown near Durham. The house is now in possession of one of Mr. Duke's granddaughters, Mrs. E. G. Belvin, and is an excellent example of the sound construction practiced in the early nineteenth century. The two-story building is of heart-of-pine lumber, with wide oak floor-boards. The foundations are of oak grown on the plantation, as was most of the other building material in the home. Some of the window panes are more than a hundred years old. This charming old home has remained in the family for its almost century-and-a-half existence.



*Mr. William J. Duke
(Uncle Billie)*

One day while attending a church picnic at the cross-roads about a mile from his home, William J. Duke was converted. He must have been still a young man, for one is told that he and his wife, each carrying a young child, would walk five miles every Sunday, back to the old Mt. Bethel Church at Bahama, to attend church services. It was said of him that he made the only Methodist tracks for miles around, since most of the residents of the area were of the Baptist faith, and Methodists were scarce.

It was not long before the Methodist tracks increased in the community, for Mr. Duke conceived the idea of having arbor services, the old-fashioned camp meetings, nearer his home. He built the arbor of the day by throwing leaf-covered boughs over a framework of poles.*The identical site of the very first arbor is not definitely known, but it is generally believed, it was at or near the picnic spot where he was converted. Some say it was on a hill in sight of his house, but more have said it was at the location of Mt. Hebron Church, about a mile away.

As time went on, Mr. Duke acquired the title of "Squire", and, more familiarly that of "Uncle Billie", the latter first given to him, probably, by

*M. R. Dunnagan, in *The Durham Morning Herald*, Sunday, October 24, 1926

his nephews, Ben and "Buck" Duke. They described their uncle as a man of slight build, and one of them said he was "thin and dried up" in his later years.

Many anecdotes are told of Uncle Billie's rather large mouth. One tells of a neighbor's saying, "No wonder Billie is such a shouting preacher, for he has such a large mouth". Another tells of his fondness for chewing tobacco. It seems that before he "went in to preachin'" he would get rid of his "chew". Someone present outside the church one day turned the chew over with his foot. He swore it was made up of two hands of tobacco. "Isn't that an awful lie to tell about a preacher?" was the comment of the farm-woman repeating the story.

Another old timer in 1941 tells about Billie Duke and an insurance salesman who came to Mr. Duke one day while he was plowing.

"Mr. Duke", said the salesman, "could I interest you in buying some insurance? With a family of eight children you ought to have some protection."

Billie Duke looked down at his slight body. "What!" he said. "Insure this? I'm not interested. But if you've got some insurance for my soul I'll talk to you."

Still another story tells of Billie's praying for rain. In order for the Almighty to understand definitely just what was needed, the prayer went something like this:

"O Lord, send us some rain. We need it. But don't let it be a gully-washer. Just give us a sizzle-sozzle."

An old Durham County farmer back in 1928 told this story:

"I was out possum hunting one night. It was pitch dark in the woods and the dogs had gone on ahead. It was still and quiet. Suddenly I came on old Billie Duke praying, all by hisself. I tell you, my hair just riz up on my head."

Again and again one hears such comments as these by people today who had heard them repeated by their elders years ago:

"He never made the money Wash and his boys had, but Billie was the best of the Taylor Duke lot."

"He could outpreach anybody in Orange County."

"He knew the Lord, and he believed in letting everybody know it."

"He had religion, and I mean the old-time kind."

"I've heard my great-aunt tell about hearing Uncle Billie Duke sing "The Old Ship of Zion" and she said he could take the roof off."

There is no doubt that Billie Duke's religion was one that was practiced as well as preached, and was the witnessing kind.

During the middle years of his life he was instrumental in furthering the cause of Methodism in the area. Records show that the trustees of the new Orange Grove Church, the forerunner of Trinity Church in Durham, included William J. Duke, his brother Washington Duke, and others. Professor B. G. Childs, in his book, *The Trinity Story*, says:*

"William Duke was himself a preacher of no mean qualities. He cultivated a large farm during the week and preached somewhere, often several times, each Sunday. He often listened to William Haynes and David Nicholson at Orange Grove and became a member of the early board of trustees both at that church and later in the first Methodist church to be built in Durham."

As he rode from church to church he showed great interest in civic affairs, also. He was one of Orange County's best-known magistrates, for his honesty was never questioned.

Records at Hillsborough show many transfers of deeds of land both bought and sold. His marriage records show that his first wife, née Sarah Roberts, died in 1855 at the age of 43. Sometime between April, 1863, and December, 1867, Mr. Duke married his second wife, Joanna S. Blacknall. A deed of land made to a Mr. James in 1863 shows only "W. J. Duke" as the owner. In 1867, a land transfer includes "Joanna and Wm. J. Duke". But remember, this was a war-torn land during those years, and many records were lost or destroyed.

Mr. Duke continued to serve Methodist churches during all this time. While he was never ordained by a conference, and preferred being known as an "exhorter", he was often called upon to serve in churches of a wide circuit. Among these were Orange Church, Massey's Chapel, Pleasant Green, Mt. Hebron (the successor to his first brush arbor), and Fletcher's Chapel. "He used to be a faithful attendant at all of the revival services at Pleasant Green. He would come to the church immaculately clothed in a white linen 'duster', and when his wearing apparel became soiled, he left the services, mounted his horse, and rode away in a cloud of dust." (Mrs. Lucille Noell Dula, in *The Durham Morning Herald*, September 25, 1947.)

Mr. Duke's granddaughter, Mrs. E. G. Belvin (daughter of Virginia Frances Duke Lyon) tells of an old trunk now at the Duke Homestead, the old home of Washington Duke and the scene of his first experiments with

*Prof. B. G. Childs: "The Trinity Story" in *Centennial History of Trinity Methodist Church*, (Seeman Printery, Durham, North Carolina, 1961)

curing tobacco. Billie Duke used this trunk for his circuit-riding and especially for camp-meeting times, when he would fill it with provisions for three weeks. If he used these up before the expected time, he hurried home for more and continued the meeting. It was in these days that a farmer neighbor said of him, "He could preach hellfire and brimstone, or the powerful love of God to be found in amazing grace."

His death occurred in 1883, and the will is recorded in the Durham County Courthouse. Durham County was created from Orange in 1881. Mr. Duke had written his will in 1872, and it was witnessed by J. M. Clark and J. W. Roberts. It opens: ". . . . being of sound mind and memory, but considering the uncertainty of my earthly existence", and goes on to bequeath "..... to my wife, Joanna S. Duke the cow and calf and also the household property that formerly belonged to her before marriage and to my son William Kirkland Duke and my daughter Virginia F. Duke all my personal property that formerly belonged to her before marriage each to my other children. To wit, James M. Duke, Mary M. Duke, Mary J. Holloway, Luena Price, and my granddaughter Sallie Garrard, as they have been otherwise provided for."

Billie Duke's grave is in the old Duke burying ground on the John Garrard farm. Mr. Garrard was the son of the granddaughter, Mrs. Sallie Garrard, mentioned above in the will. The headstone states simply:

"Wm J. DUKE

Born

July 18, 1803

Died

Oct. 3 (or 8?), 1883

Aged

80 Yrs 2 Mo & 15 D"

If Thomas Jefferson would rather be known as the founder of the University of Virginia than for his other great contributions to history, then no doubt Billie Duke would prefer being remembered as the founder of Duke's Chapel than for any other of this many contributions to the life of Orange and Durham Counties.

A man of upright character, of deep religious faith, a revered patriarch of his day, he left a wonderful heritage. Those of his descendants living today cherish this church as one of the most treasured portions of their inheritance.

CHAPTER III. "FAITH OF OUR FATHER"

The year 1836 is a milestone in the history of North Carolina Methodism, for the North Carolina Conference was formed from the Virginia Conference in that year. It is also believed to mark the beginning of the arbor services held on the plantation of William J. Duke. This place and type of worship continued for two or three years, and in 1840, when Mr. Duke was around 37 years of age, he set aside an acre of his land for a permanent church building. Legend says that the chosen spot was as near as possible to the side of his conversion.

The old road from Oxford to Chapel Hill met the Roxboro-Raleigh Road at that point, and due to "Hebron" ("union") in the Bible the church would be called Mt. Hebron.

The widely-scattered farmers of the area welcomed the idea of a Methodist church, for they had either to go to Mt. Bethel, at Bahama, or to Durham's Station to worship among fellow Methodists. There was a "log-raising", and, when the building was finished, they had a rough, log church, 30' x 35' in size, covered with unfinished boards. Wooden shutters covered the window openings; one door faced the pulpit, behind which was a long bench for the visiting circuit rider and the local exhorters to sit. A hand-hewn rail separated the pulpit from the rest of the church, and this was known as the mourners' bench, where penitent sinners knelt for "redeeming grace". In the middle of the left wall there was a huge fireplace, and no doubt young Ben and Buck Duke helped to heap logs on the roaring fire there during the winter months.

Their father, Washington Duke, had moved his affiliation with Mt. Bethel to Mt. Hebron to be with his older brother, Billie, and also because his homestead was on the then Chapel Hill Road, not far from the little church. Members of this branch of the Duke family belonged to Mt. Hebron until 1873, when they moved to Durham. The two sons were then 16 and 14 years old, so they had their first experiences of church life at Mt. Hebron until they were almost grown.

The total cost of building this first Mt. Hebron Church was \$100. Washington Duke is reported to have said, "That's a heap of money to put in religion", as he and his brother looked at the new church.

The first regular preacher at the new church was Thomas W. Holden, who had already been conducting services at the arbor, with his friend and neighbor, Mr. Duke. Mr. Holden owned land adjoining the Duke plantation and was also a cotton-mill owner, having interest in the old Orange Factory not far away. One of his sons, William W. Holden, probably attended many services at Mt. Hebron, which he doubtless recalled when he became governor of North Carolina, by both appointment and election during the period just following the War Between the States. The North Carolina Conference recognized Mr. Holden and accepted him into its membership as a local preacher; but he, like his fellow Methodist, Billie Duke, preferred being called an "exhorter". Later, another of his sons, Rev. Lucius M. Holden, was pastor of this congregation.

In the middle of the century the nation-breaking and heart-breaking question of slavery caused the Methodist denomination to divide into the Methodist Episcopal Church and the M. E. Church, South. One of his descendants said that Billie Duke attended the service at the Trinity Methodist Church (then standing, in 1860, on Cleveland Street in Durham near the site of the present First Baptist Church), during which Ex-Governor Graham and Kenry K. Nash debated the question of secession.* Washington Duke, as well as some three or four other members of Mt. Hebron Church, went to join the Confederate Army, but Billie, being 57 years old at the time, stayed at home. It was certainly fortunate for the church that he was there to keep it alive, for with the vacancies left by the departing members, the little church had quite a struggle, as did many rural churches in the South.*

It is little wonder that one who wants to find definite records of institutions, large or small, during the war and reconstruction periods fails to do so, since valuable papers, kept in the old, round-top trunks of the day, were destroyed by fire, through the failure of distraught home-owners to protect them, and through the wanton destruction of marauding invaders.

Who were the faithful who kept Mt. Hebron a living church? Who were the harassed preachers making their way over war-torn roads to remind the older men, the women, and the children of God's love and mercy, even in such distressing times? One thinks first of the circuit-riders. Here they came, with their humble provisions, on tired, solemn horses, over dusty or muddy roads that were often just footpaths, noticing the field hands in tobacco or cotton fields, calling to work-worn small farmers, riding up to the comfortable plantation "big-house", or to the crude, but hospitable home of a less wealthy homesteader. You can hear the exchange of "Howdy" and "Light-and-come-in, Brother". The Methodists of those days believed fully in St. Paul's doctrine of "given to hospitality".

Mt. Hebron had first been on the New Hope Circuit, until 1854, then

*Prof. B. G. Childs, *History of Trinity Church*

*John Alan Creedy, in the *Durham Morning Herald*, July 13, 1941

the Hillsboro Circuit. In 1867, the Conference organized Durham's Circuit, and Mt. Hebron was included in it.

Since authentic records are simply non-existent for the names of all the circuit-riders serving this church, only those names gathered from private collections of letters, from marriages recorded in old family Bibles, and from folded newspaper clippings can be given here. A fairly accurate record would include: Reverend Mr. Herndon, Reverend Mr. George Dye, Reverend Mr. Leigh (or Lee), Reverend Mr. Nicholson, Reverend Mr. Culbreth, Reverend Mr. Carraway. Was that great man, Jesse Lee, one of those?

Presumably these preachers came to Mt. Hebron about once every six weeks. Among later ones were Reverend Mr. Johnson, Reverend Mr. Lyon, and Reverend Mr. Martin.

During the war-torn years Mr. Duke carried the larger portion of the ministry, receiving some help from Rev. J. B. Alford, of the Durham Methodist Church, and from Rev. J. W. Linnin, Rev. W. M. Welsh, as well as Rev. W. M. Jordan. With the formation of the Durham's Circuit in 1867, the Rev. R. S. Webb became pastor.

How pleasant it would be if one knew the names of all who endured trying experiences in keeping alive the light at Mt. Hebron. Through many years there was the keeper of the lighthouse near at hand to see that the little church was there to "throw out the lifeline" - - "Uncle Billie" Duke. As for the sheep of this fold, we know, from those of his grandchildren and other relatives living today, the names of some. They were the Dukes, the Staggs, the Lyons, the Harrises, the Roberts family, the Garrards, the Williams family, the Holdens, the Jameses, the Rogers, and the Guess family. Of course, there were others, but their names are not recalled at this time. Whoever they were, they should be praised for their share in maintaining Hebron through the troubled years of war and destruction.

"Through toils and tribulations, she hath already come."

When was the "Mt." dropped from the name of the church? No one knows, but in 1872, a list of members of "Hebron Church" was sent to the Conference. The names numbered about sixty and included these:

"William Duke
John Duke
Washington Duke
James Stagg and wife, Polly
and daughter, Mary
W. W. Woods and wife
and children, Jesse, Robert, Sis

W. W. Guess and children,
 Sallie, Margaret, Alice,
 Dr. W. G. Guess
 W. C. Guess
 James Clark and wife
 Richard Harris and wife, Nannie
 Wiley Rhodes and wife
 and daughter, Mrs. Proctor
 Samuel Rogers, wife and children
 Charles Watson and son, Chas. and wife
 John W. Smith and wife
 "Samuel Garrard and wife, Sally
 (a granddaughter of Wm. J. Duke)
 Murphy Rhew
 Archibald Nichols and wife and 2 sons,
 Archibald, Jr., and Luico Nichols and his wife
 John Williams and wife and son, James
 McAden Williams
 Capt. Albert Roberts and wife, 4 daughters,
 and 2 sons, Thomas and John Roberts
 Mrs. Alvis Horton and sons, Wm. and Rufus
 "Sack" Nord and wife
 Levi Cates (a Superintendent of the Sunday School)
 John McCowns
 L. W. Howard and wife
 J. E. Lyon and wife, Fannie (a daughter of W. J. Duke)."

Except for the enclosures above, the list appears just as it was written.

Mrs. Everette Latta Roberts said of the congregation: "Settlers were sparse and members of the church lived on each side of Roxboro Road. Most of them walked to services."*

A movement was started in 1878 to build a new church. Mr. Washington Duke agreed to contribute some of the funds for it, and, of course, Uncle Billie made a generous donation. However, the latter became ill, and after his death in 1883, interest in the new church seemed to wane. In 1884, the remaining leaders (the Washington Dukes had already transferred their memberships to Trinity Church in Durham) decided they were strong enough to continue with their plans. The Dukes, the Rogers family, the Garrards, and the Thompsons strongly suggested moving the church to the lands of Mr. Samuel Rogers. Others objected to this because there was no good public road to the suggested site. Capt. Albert Roberts told the group that he was not in favor

**Durham Sun*, September 28, 1964

of moving the church farther from his family, who lived on the (then) Chapel Hill Road, now Duke Homestead Road. He said that if they would build on the same site, he would agree to give much of the material and put it on the grounds. They agreed to this at the time.

On New Year's Day, 1885, Captain A. C. Roberts died, in his 53rd year. This seemed to be a turning-point in plans for Hebron Church. The majority of the members voted to move the church. Opposition to the move was led by Squire Billie Guess (for whom Guess Road is named). Efforts were made by the pastor, Rev. James T. Lyon, to get the two factions together. He suggested calling the new church "Horeb", meaning "uniting". But the members who did not want the change in location withdrew and joined other Methodist churches of the area. The move in location became definite.

The trustees making the decision were: Wiley Rhodes, J. E. Lyon, Samuel Rogers, J. R. Williams, and Jesse Woods. They bought a tract of land over a mile distant from the original location and three miles from Durham. It was approximately a mile from the Billie Duke home.

A deed, dated July 31, 1885, conveys "from John L. Markham and wife Ella S. Markham, to . . . (names as given above), trustees of the Methodist Episcopal Church, South, six and one-half acres of land on the Fish Dam Road, the consideration being \$100." (There is an old saying in this section that anywhere you go in Durham County, you'll "wind up" on Eno River, Crabtree Creek, or the Fish Dam Road.)

Now with the change in location there came a change in name. Since William J. Duke's death, just a year or so before, his faithful friends felt that it was not only entirely fitting, but, more - - that it was the will of God that the church should bear the name of Duke's Chapel in honor of its founder. This was the very first institution of any kind to bear the Duke name. Today there is the majestic Duke University Chapel on the campus of that famous institution; in the heart of the city of Durham there is the imposing Duke Memorial Church, and there is Duke's Chapel. Sometimes the three names can cause confusion.

Some years ago a member of Duke's Chapel was asked by two lady tourists how to find "The Duke Chapel". To this dear member of Duke's Chapel, there was only one building with that name, so she directed them carefully to Duke's Chapel. One wonders about their reaction at finding it miles away from the University, and not at all as large and grand as they had seen it pictured.

However, this first structure to be called by the name was actually begun in July, 1885. John A. Bivins was engaged to build it, and on July 9, 1885, he gave Samuel Rogers a receipt for \$135.00 in payment for the con-

struction; the total cost was \$850.00 in addition to the lumber furnished by members of the congregation. Much of this donation was made by Mr. J. E. Lyon, who had married William J. Duke's daughter, Virginia Frances. Mr. Lyon seemed the natural leader, serving as chairman of the building committee, and as church secretary for many years. He was later a state senator. Today one of his daughters, Mrs. E. G. Belvin (née Rosa Lyon) is one of the leaders of the church.

Supporting Mr. Lyon in financing the new building, Washington Duke gave \$50 for the fund. His children, Brodie, James Buchanan, Benjamin N., and Miss Mary Duke each gave \$50. Wiley Rhodes gave \$100, J. E. Lyon \$50, Samuel Rogers \$50, A. D. Hamlin \$25, Julian S. Carr \$10, and others added smaller contributions. The old Hebron building was sold at public auction and \$175 proceeds of the sale added to the Duke's Chapel building fund.

When finished, the new church was 32' by 42'. It was rectangular, with two front entrances, high wooden doors reached by low flights of plank steps. Long panel windows occupied each side wall at regular intervals, and the pulpit was placed at the conventional end of the small sanctuary.

For fifty years this was the church home of many of the descendants of the Dukes and other original leaders of Duke's Chapel.

Rev. James T. Lyon was the first pastor. The North Carolina Conference Minutes for 1878 had its regular question in its Journal of Proceedings:

"What traveling preachers (circuit-riders) are elected deacons?" The answer: . . . James T. Lyon. . . Again, in the minutes for 1879, we read that James T. Lyon was "admitted into full connection".

He served the Durham Circuit well, for he was appointed again and again, serving four other churches as well as Duke's Chapel. He had many problems during the period, as shown in the matter of changing the location of the church. He must have known the blessedness of the peacemaker more than once. His leadership at Duke's Chapel was from 1872 until 1884. Mr. Lyon was only a "local" preacher until 1876, so he could serve later as a conference minister. And, remember, "Uncle Billie" Duke was active as an exhorter until about 1879, so Rev. Lyon did not have all the responsibility.

Now the Methodists in North Carolina were beginning to see that it is a long "circuit" from Manteo to Murphy, and at the conference of 1885, the long-debated question of a division of the state came to a vote. Rev. James T. Lyon voted against a division. Heretofore he had been active in confer-

ence affairs, but after that his name is not often mentioned in the minutes. The division motion was defeated, however.

In 1885, Rev.. W. S. Davis was appointed to the Durham Circuit and re-appointed in 1886. From 1887 to 1889, Rev.. J. B. Martin was the pastor. In 1889, Rev. Oliver Ryder came, but, for some reason, did not stay long.

Finally, in 1890 came the decision to divide North Carolina into two conferences - - the North Carolina and the Western North Carolina.

At this conference, Jonathan Sanford was appointed to the Durham Circuit, where he would have the help of local preachers, P. H. Massey, and L. S. Massey, who seemed to have been very much admired by everyone. There were several other local preachers called "licentiates" from 1885 to the early 1900's. In the conference records you see their names - - "Uncle Alec" Walker, W. T. Durham, and "-----Exum". That is the recording for ten years in the minutes. No one seems to know whether or not Rev. ----- Exum" preached at Duke's Chapel at any time. "Uncle Aleck" Walker certainly did, for it was said of him, "He was good for a full hour, and sometimes longer."

These local preachers continued to serve with Rev. Sanford who came in 1891. Like his predecessor, he was with the charge only a short time, and in 1892, came Rev. J. W. Jenkins. Now here was a man long remembered on the Durham Circuit. Described as a large man, physically, he must have been great in many respects. He was especially interested in building up the Sunday School. The need of an orphanage administered by the Methodist Church had been discussed for many years, and when the Conference decided to institute one, Rev. Jenkins became the founder and first administrator; so he left the Durham Circuit in 1894 for that purpose. He would be an interesting study for a biography: married four times, the father of a large number of children of his own, but the substitute father of countless orphans, who loved him dearly. It was said that at his funeral in Raleigh, every child at the orphanage had an individual spray of flowers to place on the grave.

Rev. C. W. Robinson followed Rev. Jenkins. In 1895, Rev. S. T. Moyle came, but his stay was short, and since preaching services were held only once a month, or even, every six weeks at Duke's Chapel, Rev. Moyle is thought to have been in the pulpit there only very few times.

The next minister who came, Rev. Twilley, made a lasting impression because he was very frank; especially about money matters. He did not mind a reproach to his members from the pulpit. The red would begin spreading over his face extending up into his baldness as he said, "I can't live on it, brethren - - God knows I can't." He stayed only a year.

The next pastor stayed much longer. Rev. J. H. McCracken was very popular with everyone, and was with the church from 1897 to 1901. From 1901-1905, Rev. J. B. Thompson served. He, too, was well-liked. From 1905 to 1909, Rev. G. W. Fisher, and then, for some reason, Rev. J. B. Thompson is mentioned as returning, a somewhat rare occurrence in Methodist appointments. From 1910 until 1914, Rev. W. P. Constable was the pastor, succeeded by Rev. W. C. Martin, who served two years. Then Rev. H. C. Smith came in 1916 and 1917. Rev. J. C. Humble served from 1917 until 1921, when the Rev. W. F. Craven came. Since his ministry was the last regular appointment to Duke's Chapel before a new building was erected, this really marks, indeed, the closing of a period in the story of Duke's Chapel.

Reading simple names and dates may sometimes seem dull, but in recording the names of the above ministers, one must remember that they are not mere names. In those days, men came with what they called a "burning zeal" for carrying out God's purpose in their own lives, and serving as His representatives in the lives of others.

Picture them in the small wooden church, usually in "swallow-tail" coats of heavy woolen material, high-collared, stiff, linen shirts—whether the temperature was 92 degrees or 35 degrees. In summer they must have looked longingly at the black-bordered palm-leafed fans being waved back and forth in the pews, and, in winter at the red-hot iron stove around which his hearers could gather while he stood where the drafts seemed coldest. Maybe that latter condition led to many hell-fire-and-brimstone sermons.

Such a life had its material as well as spiritual compensations. For one thing, the minister was the most highly respected citizen in any community. When services were over, he was always invited into the home of some member of the congregation, surely to spend the night, and often as a house-guest of several days. "The best linens and silver, saved for such occasions, were brought out; nothing was too good for the preacher. Before going to bed the family Bible was opened and all the family was called in for prayer. This was repeated the following morning before breakfast."*

During the summer months, usually the last week of July or the first week of August, "revivals" or "protracted" meetings were the responsibility of the minister. He would be assisted by visiting preachers and all the "local preachers" for miles around. All the people of the charge would make great preparations for the revival. Former members of the church who had moved away were invited to come spend the week in homes of the community to attend the services. It was a kind of homecoming time. The farmer did his "laying-by" in time for it; he polished his harnesses, buggies, surries, etc., and groomed his horses. The housewife baked dozens of cakes and pies, and sorted out the chickens that would be best for frying. The young ladies kept

*Mrs. E. G. Belvin: "Reminiscences".

the sewing machine whirring with new muslin or voile (whatever happened to "lawn"?) dresses that would help withstand the heat.

There were two services daily and it would paralyze a modern homemaker to think of getting five to ten children (families were larger then) out of bed, preparing a good breakfast of ham and eggs, hot biscuits, etc., then filling a picnic basket for the noonday lunch at the church, seeing that everyone in the family was properly dressed, loading them all into a surrey—and getting to the eleven o'clock services on time. At the beginning of the service, there was usually a short prayer period. Sometimes it would take the form of an "experience" meeting. Brother Sam Garrard usually began it. He rarely failed to say, "I have been serving my Master nigh on to fifty years, and I want you all to pray that I may hold out faithful to the end." Mr. Andy Rogers, Mr. Ed Rogers, and some of the ladies would add their testimony. "Brother Ed" could carry all his hearers right up to the throne of Grace. Mr. Andy always began his prayer, "Our Father, we thank Thee for enabling us to come to thy house where prayer is wont to be made"; but it never grew old, for his saintly sincerity was just as fresh each time he prayed. Mr. J. E. Lyon always included in his prayer, "... where a few people are gathered in Thy name."

There were some spiritually blessed people in those times, and they didn't mind being emotional. When Miss Mamie Moore left her pew to plead with sinners, she was usually followed by "Miss" Sallie Garrard (Mrs. Samuel Garrard). With a gloriously radiant face, Miss Sallie would begin to shout; "Miss Lucy" Horton and Aunt Edna Greene would join in. The choir would begin to sing "The Home Over There". There was a sense of the presence of the Holy Spirit, and everyone flocked to the altar for re-consecration.

The old-time revivals at Duke's Chapel were something to be remembered.

Before continuing our story, we should review some of the other activities of the years just before and just after the turn of the century.



Mr. & Mrs. Samuel Garrard



Rev. Jacob Holt McCracken



Mrs. Bertha Thompson



The Rogers Family

CHAPTER IV. "WE'RE MARCHING TO ZION"

When there are preaching services at a church only once each month, one could hardly expect a very wide-awake organization. Where there is a Sunday-School, meeting every Sunday, there is quite a different situation.

At Mt. Hebron there was not a regular Sunday-School until the late 1860's. No definite record has been found, but the general opinion is that it began shortly after the War Between the States. Mr. Duke was eager for his own children as well as others in the congregation to have religious training in the church.

The earliest record available of Sunday-School activities states that Levi Cates was the superintendent (1872). A Mr. Woods also served at one time before Mr. Duke's death. In the early 1880's, Captain Roberts was leader of the Sunday-School.

After the removal of the church the Sunday School began to grow fast. Not long afterward, Mr. Rogers is mentioned as superintendent, and, at other times, J. Wood and Mr. Rhodes. By the late 1880's the Sunday-School superintendents mentioned are Messrs. J. E. Lyon, Andy Rogers, William Thompson and Tom Mangum. "Uncle Andy" served in this capacity at many different times, even as late as 1911, '12 and later for a while. Mr. Tom Mangum worked hard to keep the Sunday-School growing. He and his family were widely known for their ability to lift people's spirits. Once a member of the church felt reproached by the minister or a fellow-member. He was heard to say, "I'll just go by and see the Mangums. I know they will say something to make me feel better, though I may not justify it." When other members saw fit to neglect their church, not "Mr. Tom". If any child missed Sunday-School, he went to the home to learn why.

The sanctuary of the church (well, that was the church) was divided into classrooms by curtains that could be drawn back for the assembly. Everyone had great respect for the services held and otherwise noisy children were quiet ones in the Sunday-School and the other services there.

Outstanding teachers of the late 1800's and early 1900's included Miss Mamie Moore (later Mrs. J. D. Hamlin) and the Breeze sisters - Miss Nannie,

Miss Livy, and Miss Laura. When Rev. Jenkins left the Durham Circuit, he employed these three gifted sisters as teachers in his newly-established Methodist Orphanage at Raleigh. Other well-remembered teachers were Miss Emma Moore, Miss Lucy Horton, and Mr. Lyon.

Later officials in the Sunday-School were a Mr. Turrentine, Mr. A. J. Rogers, Mr. S. A. Thompson, Mr. W. T. Mangum, and Mr. O. B. Umstead.

The music of the church was well taken care of by Miss Anna Lyon (later Mrs. Rogers), Miss Bessie Lyon, and Miss Carrie Roberson. Miss Myrtle Horton (Mrs. J. E. Dickson) was the first pianist. She had a marvelous contralto voice, and not many years ago, could be heard enriching the congregational singing.

Sunday was not the only time for musical activities, for at one time before the turn of the century, a Professor Wilson conducted a singing school on Saturdays in the church. Such classes were popular at that time, and the teacher would come with his tuning fork and his big, brown-backed book, *The Sacred Harp*, and many would be the questions as to whether it was better to instruct with "shaped" or "round" notes. Once the dust settled, voices would ring out in the "do-sol-mi-do". Miss Laura Breeze would swell out the alto as she kept time as she sang. Rich bass voices would boom out on "Speed Away", "I Will Sing the Wondrous Story", or "Sweet Beulah Land".

Many additional activities were carried on by the Garrard, Lyon, Horton, Mangum, Moore, Rogers, Thompson, and Green families. One should never neglect to mention "Miss Bob" Greene. She walked more miles to church than any other five people in it. She was totally deaf, but was a splendid lip-reader. No one was more familiar with the Bible, and she could quote long chapters verbatim. "To walk from her home in Durham to Duke's Chapel was all in the day's work with Miss Bob."*

There were faithful public school teachers, too, who came into the community and lovingly gave their abilities, time, and effort to the work of Duke's Chapel. Among these were Miss Mary Parker, Miss Cora Malone, Miss Willie Hall, Miss Frances Winstead, and last, but not least, Miss Nettie Beverly, who liked the community so well she married one of the most popular of the local "eligibles", Mr. D. D. Belvin.

Now let us look at some momentous events of the year 1925.

*Mrs. E. G. Belvin: "Reminiscences"

CHAPTER V. "A CHARGE TO KEEP I HAVE"

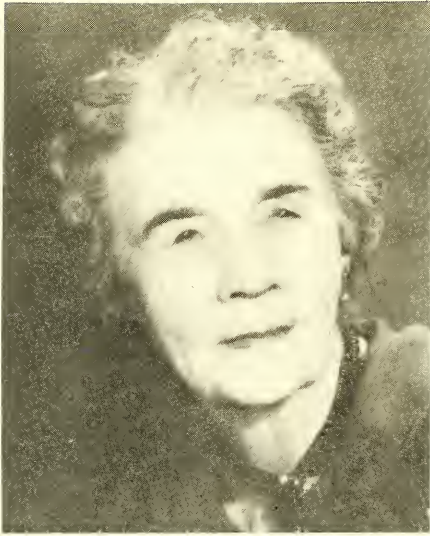
For some time, the members of Duke's Chapel had realized their need of a larger building. In Rev. Craven's ministry this concern grew so much that positive action was started.

After the Duke brothers amassed their fortunes, they wanted to share their blessings with others. Maybe their memories of childhood Sundays spent at old Mt. Hebron Church influenced their plans and inspired them to contribute large funds toward religious life in rural sections at North Carolina. Year after year Benjamin N. Duke gave thousands of dollars toward building or improving some rural church or helping some poor congregation in North Carolina to complete or enlarge its place of worship. This same inspiration, from memories of Mt. Hebron, doubtlessly moved James Buchanan Duke to establish the Duke endowment in December, 1924, to provide that six per cent of the income from a \$40,000,000 fund be given in assisting the building of Methodist churches in rural sections of North Carolina, four per cent toward maintaining such churches and two per cent for pensioning superannuated Methodist preachers and widows and orphans of such preachers who had served in the two conferences of the state.

To one of Uncle Billie Duke's granddaughters, it seemed only proper and fitting that Duke's Chapel should benefit from the Duke Endowment. Hear her tell of how it did:

"In 1910, I had moved my membership from Duke's Chapel to Trinity, in town, but I always liked to go back out there for special occasions. 'Children's Day' was one of my favorite programs there. It was after I had attended one of these that I decided to write to Mr. B. N. Duke and mention the fact that while the Dukes were giving away vast sums of money, the very first church, or any other public building, to bear the Duke name was being neglected; that if made a monetary offer it might be spurred on to greater effort. The need for a more adequate building was fully realized by the congregation. Mr. Duke's reply to my letter made only a small offer. I thanked him, but did not think his offer sufficient to recommend it to the church officials.

"A year or so later, about 1924, I attended Children's Day again at Duke's Chapel. I was so impressed with the program that I wrote to Mr.



Mrs. E. G. Belvin

Duke again. I told him about the fine group of children, stressing such a lack of room that they had to go outside to change costumes. If he had been there, I wrote, I knew he would be glad to think he could give them better facilities."

So, in 1925, Prof. Flowers, of the Duke University Faculty, and a member of the directing board of the Duke Endowment Fund, came out to investigate the conditions at Duke's Chapel. The result was immediate plans for a new building. Mr. B. N. Duke gave \$15,000 to the building fund; the Duke Foundation through the commission headed by Dr. W. P. Few, gave \$10,000.

Duke University gave the church the old Trinity College library building. It was sold to Kittrell College for \$3,500 and the proceeds from this sale came to Duke's Chapel building fund. The University also donated the services of Benjamin N. Hall, resident architect, and of J. O. White, construction engineer. Horace Trambauer, Philadelphia, Duke University's architect, gave the plans and specifications, and the E. H. Clement Company, of Charlotte, offered to build the church on a cost basis for \$36,500. The total expenditure was estimated at approximately \$50,000.

Some have said that the Dukes wanted to erect the church as a "sample" to determine what the then-to-be-built Duke University would look like if erected of the same native stone. In planning for the new university, samples of stones were obtained from New Hampshire, Georgia, and even some far western states. The builders finally decided to use the beautiful stone quarried in Orange County, near Hillsborough, where the very first Duke family came to live in North Carolina. In the foundation of Duke's Chapel are pieces of stone from the Foxcroft quarry near Philadelphia, the Princeton quarry near Princeton, N. J., Ball Mountain quarry near Henderson, N. C., and from other near and faraway places.

The church officials had to add some land to the lot, and as it was to face the Oxford Road instead of the Fish Dam Road (the old structure had been turned around for that reason some years before) an additional acre was donated by the D. L. Belvin heirs. This "squared up" the church property.

Rev. Craven was very busy assisting in all the plans. Mr. J. E. Dickson was made chairman of the building committee, which group turned over to him and to Dr. Flowers, ex-officio member, representing B. N. Duke and the Duke Endowment, authority to carry out the building program. Other members of the committee were W. O. Thompson, H. C. Royster, W. F. Lyon, J. C. Garrard, Mrs. J. T. Usher, and J. W. Rogers, secretary-treasurer.

The stewards at that time were J. D. Hamlin, chairman, T. L. Russell, J. C. Garrard, O. B. Umstead, E. G. Thompson, and J. E. Dickson. The trustees were A. J. Rogers, J. E. Rogers, W. O. Thompson, O. B. Umstead, and J. E. Lyon.

The congregation numbered about 100, many of them being relatives of the founder and his family. One of these descendants, Mrs. J. E. Stagg, a granddaughter of Washington Duke, who had given the chancel for the old building, donated the chancel for the new building.

Enthusiasm was high among the members and in the community, and the Durham Morning Herald had column after column describing the progress of the building. One statement was: "Duke's Chapel, when completed about January 1, 1927, will be the finest rural church in North Carolina."*

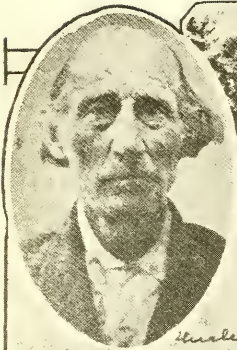
At the convening of the Conference in 1926, it was decided that Duke's Chapel would no longer be on the Durham Circuit, but would be a station. At Mr. B. N. Duke's request, Duke's Chapel was to serve as a training institution for Duke ministerial students. No longer would ministers from the Conference be appointed, but theological students, approved by the Duke School of Religion as well as the Conference, would serve as pastors. In order to make a successful beginning of such a program, a member of the teaching staff at Duke, Rev. J. M. Ormond, was chosen as the first pastor of the new church.

When the building was completed in 1927, it was as lovely as had been anticipated. It was described by a newspaper reporter, as follows:

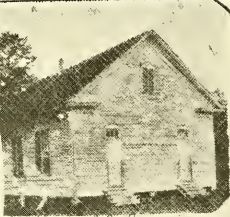
"... a magnificent structure of stone, concrete, and slate, the most elaborate, the most unusual, and probably the most historic rural church in North Carolina."

It is Gothic in architecture, and in the form of an "L", the vestibule being in the angle, 10 feet square and rising to a height of 34 feet, six feet above the roof. The walls are of plaster. The high vaulted ceiling is of ornamental trusswork. Subdued electric lights fall on impressive memorial windows. When all of those interested in Duke's Chapel now have passed on, the building is so erected as to be as firm and solid as on the day it was completed. More than mere stone and concrete were put into it.

**Durham Morning Herald*, October 24, 1926



Charles Ralby Dinkel



old church.

CCCCCCCCCCCCCCCCCCCCCCCC



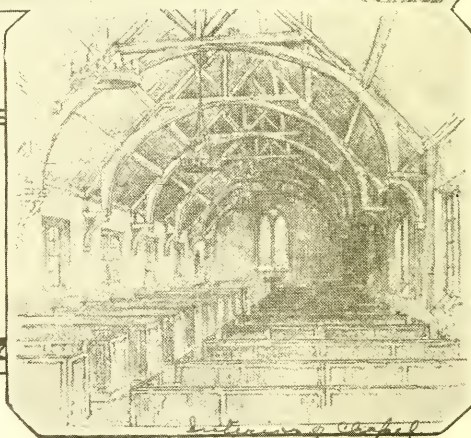
Dinkel Chapel



W. H. D.



B. D. D.

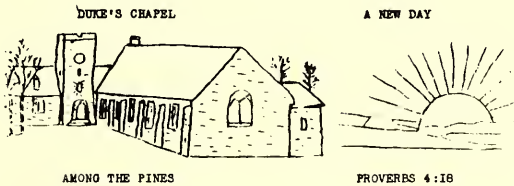


interior of chapel

Further details of the interior go on to show the pulpit located in the eastern end of the main auditorium, which is 86 by 70 feet, with a seating capacity of 210. The minister's back is toward the street; the choir is to the left of the altar, while to the right of the minister is the door leading to his study, 10 x 13 feet, added to the side. Behind this door there is just space enough for the organ. At the back of the auditorium is a four-foot offset, then the building continues backward 25 feet, making the length of the building, and, besides the heating system, contains a fully-equipped kitchen as well as three classrooms, and a small assembly room.

At the present writing (1967), the structure remains the same as in 1927, except for numerous divisions by curtains and temporary wallboard, made necessary by the overflowing Sunday-School. Decorative additions have been added (and these will be related later), but, structurally, the building is the same as when it was dedicated in 1927.

And that was a grand time. This letter was sent to scores of interested persons:



Dear Friend:

You are cordially invited to be present at the formal opening of Duke's Chapel Sunday July 24, 1927, at eleven o'clock. There will be both morning and afternoon services, and dinner will be served on the grounds. The opening address will be delivered by Dr. R. L. Flowers. Let nothing keep you from attending.

We are planning to begin our revival services on the 24 of July also. We expect much and lasting good to come from these services; but, in order that we may have a successful revival, we must make adequate preparations. We must yearn for a spiritual awakening in our own hearts, pray for ourselves and unconverted friends, believe that we will have a revival, invite folks to attend services, and then work together with our pastor, our fellow-men, and God. God is always ready. Are WE?

Hoping to have you present at the opening services and the revival services, we are,

Yours for service,
Rev. J. M. Ormond, Pastor
Rev. A. A. Kyles, Asst.
Mr. O. B. Umstead, Supt. S. S.

DUKE'S CHAPEL ORGANIZATION

Ministers

Bishop M. C. ... Bishop
 Rev. J. C. ... Presiding Elder
 Rev. A. C. ... Pastor
 Rev. A. C. ... Associate Pastor

Lay Leader

Mr. W. H. Shaw

Trustees

J. E. Lyon, J. E. Rogers, A. J. Rogers, O. B. Unstead,
 W. O. Thompson, J. E. Dickson.

Stewards

J. I. ...
 E. W. Thompson, J. E. Dickson.

Building Committee

J. E. Dickson, Chairman; H. C. Royster, W. F. Lyon,
 W. O. Thompson, J. C. Garrard, Mrs. J. T. Usher.

Sunday School

Superintendent ... O. B. Unstead
 Assistant Superintendent ... J. E. Dickson
 Secretary and Treasurer ... D. C. Hall

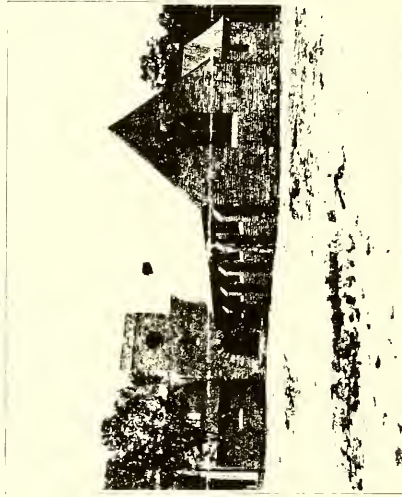
Ladies Aid Society

President ... Mrs. E. W. Thompson
 Vice President ... Mrs. P. E. Beasley
 Secretary and Treasurer ... Mrs. F. B. Copley

Music

Director ... Mr. W. H. Shaw
 Church Pianist ... Mrs. J. E. Dickson
 Sunday School Pianist ... Mrs. K. B. Ewing

Duke's Chapel Methodist Episcopal Church South



DUKE'S CHAPEL AMONG THE PINES

REV. J. M. ORMOND, PASTOR
 REV. A. A. KYLES, ASSOCIATE PASTOR

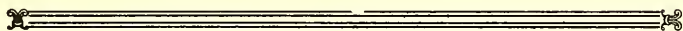
When the calendar marked Sunday, July 24, 1927, the church was filled in every possible space.

The front of the bulletin showed a photograph of "Duke's Chapel Among the Pines."

Rev. J. M. Ormond, Pastor

Rev. A. A. Kyles, Associate Pastor

The inside gave the order of worship:



ORDER OF WORSHIP

SUNDAY, JULY 24, 1927

MORNING WORSHIP

Voluntary—"All Hail Immanuel" *Chas. H. Gabriel*

Hymn 207

The Apostles' Creed

Prayer

Psalm 24

Gloria Patri

New Testament Lesson

Announcements

Offertory—"Praise Ye the Father" *Chas. Gounod*

Hymn 661

Sermon *Dr. R. L. Flowers*

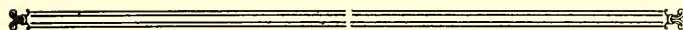
Hymn 408

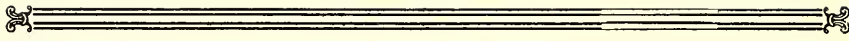
Doxology and Benediction

Afternoon Service

2:30 o'Clock

Special evangelistic services will be conducted at Duke's Chapel beginning with the evening worship today. Services will be held every evening at eight o'clock. Everybody is cordially invited.





Today marks the formal opening service in the new Duke's Chapel Church. We greet with glad hearts all our friends who are attending this service. We have a deep sense of gratitude for a kind Providence which has made it possible to have this beautiful and better equipment. We also feel the urgent call to fuller consecration of ourselves to the service which may be rendered by means of the new church. We extend to all our friends a cordial invitation to attend the services and to participate in the activities of Duke's Chapel. We desire that the church may be a "house of prayer for all people," and that it may stand among the people as one that serves, recognizing that "unto Him be glory in the church."

The pastor and people of Duke's Chapel wish to express their appreciation of aid received from various sources in building and equipping the new church. Members of the congregation have contributed liberally. Special mention should be made of the donations coming from Mr. B. N. Duke, The Duke Endowment, and Duke University. In addition to these a number of appreciated donations have been made by friends in the city and county of Durham. Other special gifts in the way of furnishings are gratefully acknowledged.

Pulpit and three chairs—given in memory of D. L. Belvin, by Mrs. D. L. Belvin and children.

Font—given in memory of Mrs. Fannie Duke Lyon, by J. E. Lyon and children.

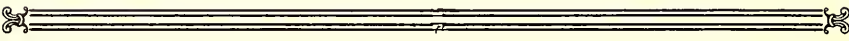
Communion Table—given in memory of Mrs. Lucy Green Horton, by A. R. Horton and children.

Bible—given in memory of Mr. Samuel Garrard, by his wife Mrs. Sallie Garrard and children.

Pews—given by the Ladies Aid Society.

Collection Plates—given by Mr. and Mrs. W. O. Thompson.

Among the suggested opportunities for further special donations are: Two pulpit chairs, two flower stands, carpet for aisle, piano, hymn boards, hymn books, stone walks, pastor's study furniture, bell, additional Sunday School furniture, church bulletin board.

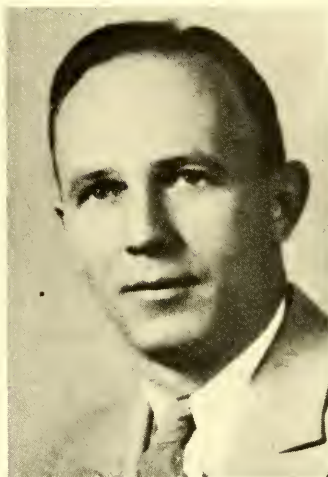


It must have been a great day in Zion!

After Dr. Ormond had successfully begun the program of Duke's Chapel as an experimental station for the Divinity School, he resumed his teaching duties altogether, and in November 1928, the Conference appointed B. L. Pool as a supply pastor. He was studying at Duke, and had come from the Texas Conference. On completion of his studies, he was succeeded by Rev. A. C. Holler in November, 1929, from the South Carolina Conference, who was pursuing studies at Duke. He served for one year. In 1930, Rev. E. D. Weathers came to serve for three years.



Dr. J. M. Ormond



Rev. E. D. Weathers

Mr. Weathers was one of the most pleasant persons anyone could know. He liked everyone, and the feeling seemed mutual. He played no favorites and was equally interested in all his parishioners.

There was certainly a unique feature in the church life of the time; namely, the church building was also the parsonage. This was at the first of the Depression, and there was little money available for buying or renting a parsonage. The minister and his wife arrived at a very simple but effective solution: they moved into the Sunday-School rooms of the church, using those upstairs for bedrooms and making living-room, dining-room, and kitchen downstairs. On Sundays, the rooms were thrown open as usual, for Sunday-School classes; everyone seemed to like the entire arrangement. Fortunately, Mrs. Weathers (now Mrs. Leon Hall) had a rare gift of making these rooms attractive and livable at all times. The writer remembers having dinner in the downstairs "dining-room", where the minister's wife had all her pretty

wedding gifts - - silver, china, crystal, linens - - just as charmingly used as if in a most elaborate residence.

Some of the people outstanding in the life of the church at that time were "Uncle Andy" and "Miss" Ora Rogers (dear, saintly souls), Mr. and Mrs. O. B. Umstead, Mr. and Mrs. John Garrard, Mrs. P. E. Beasley, Mr. W. L. Hampton, "Miss Elma" (Mrs. Fred) Copley, the A. C. Allens, the Royster family, and Eugene Thompson's family. Eugene's mother, "Miss Emmie" (Mrs. E. W. Thompson) was especially gifted as a Sunday-School teacher, and her deep spiritual life was recognized everywhere.

She had previously served as president of the Ladies' Aid Society, but with the organization of the Women's Missionary Society, in 1932, Mrs. Thompson asked to be relieved of the office. Mrs. Claiborne Berry was the first president of the new women's organization at Duke's Chapel.

In the new church, music had a beautiful natural setting, and Mr. Henry Shaw, then principal of Braggtown High School, led this phase of church activities ably assisted by Mrs. J. E. Dickson and Mrs. K. B. Ewing (the former Helen Hall). In 1931, Miss Christine Umstead took over musical responsibilities, as the three people above, for various reasons, had left the community. After Christine's marriage and leaving for a new home in Maryland, Miss Margaret Garrard became the pianist.

About this time, Mr. and Mrs. A. H. Watson moved into the community, and proved a real blessing to the church. Mrs. Watson has a lovely soprano voice, trained by years of study, and she assumed the responsibility for the music at Duke's Chapel. She filled this place splendidly for many years, and both she and Mr. Watson gave tirelessly of their time, energy, and effort, as Sunday-School teachers, stewards, trustees, he as lay-leader, and in numerous ways to their church, until their moving to Asheville in 1964.

There were others, also, who supported Mr. Weathers until his transfer in 1933.

On his leaving, a young divinity student, a Mr. Stowe, was sent to Duke's Chapel. He was a brilliant young man, but his lack of experience, as well as a somewhat immature attitude, caused some discontent in the church, and he stayed only a few months. His young wife had been accustomed to wealth and high social position, and her role as a wife of a not-too-popular minister of a small rural church was very difficult for her. The minister's brother was also a student in the Duke Divinity School, and he came out and preached a real sermon, trying to get more accord between pastor and flock. That brother is now one of the highest ranking bishops in all Methodism! One wonders if he remembers that sermon!

Several Duke students and local preachers took turns in filling the pul-

pit for a while, and when conference met in 1934, the Rev. Forrest Hedden came. A gentle soul, trying his best to follow exactly in the footsteps of his Master, he stands out as one of the best men in spite of heavy problems.

The Depression was still very present, and ministers, like everyone else, were having a hard time. The church did not operate on a pledge basis, and it was difficult to meet all the expenses. Often Mr. Hedden was discouraged, but the next Sunday from his pulpit would come a sermon ringing with optimism and Christian cheer. When someone asked him how he managed to keep up his family under such trying circumstances, he said, "Well, I go to the church treasurer (Mr. W. R. Fallaw), and he always gets me money from somewhere." The record books did not show very many dollar marks coming in, and Mr. "Otey" Umstead, as lay-leader was looking over the treasurer's book one night. He saw the name of one member, and commented, "I declare, there's old _____, he hasn't smut the sheet!" (He wasn't the only one!)

Mr. Umstead served in many capacities. He was superintendent of the Sunday-School for years, until Mr. A. E. Ashe, Mr. Shaw's successor at the Braggtown High School, assumed that responsibility.

During all these years there was no more loyal member of Duke's Chapel than Mr. W. L. Hampton. He served as superintendent of the Sunday-School at various times, as chairman of the official board, as the church lay-leader, and for many years the teacher of the Men's Bible Class. Often when the minister had to be away at conference or for some other reason, Mr. Hampton was called on to fill the pulpit, which he did most efficiently. He never completed a sermon without being told by members of the congregation that he "had missed his calling and should have been a preacher!"

In the mid-1930's Mrs. Berry gave up the leadership of the Women's Society, and Mrs. J. C. Garrard, a faithful and devoted worker in the church took her place.

A very brilliant young divinity student, Grady Hardin, came as pastor in 1936. He stayed only two years, as his studies became more demanding. He later rose to marked prominence in another conference.

Succeeding him, the conference of November, 1938, assigned Rev. W. Kenneth Barrs, a most serious young student, to Duke's Chapel. He brought a lovely bride and they had an apartment on Roxboro Road. In November, 1940, he asked the Conference to assign him to a chaplaincy in the armed services, feeling that he had this obligation to his country, and, at the same time, retaining his membership in the Conference. Mr. Barrs served as a chaplain for many years.

Mr. Harrell followed him at Duke's Chapel. He had married a Durham girl, so they did not seem complete strangers. He left after a year, and was succeeded by one of the most successful ministers in Duke's Chapel history -- Rev. Harold Simpson.

He was a "milestone" in more than one way. With his coming, for the first time in the one hundred years of its existence, Duke's Chapel became a full pastorate. Rev. Simpson had served well for two years as assistant pastor at Trinity Church in Durham, and had completed his work for the Bachelor of Divinity degree at Duke. His charming wife, "Juanita", a Winston-Salem girl, was a great help to him, and did much toward making the women's work of the church an integral part of the conference. This couple was very much beloved by the congregation.

The church rented a house within walking distance of Duke's Chapel as a parsonage, something they had not done before, since this was not a "full" station previously. Mr. Simpson knew that this was not adequate, and began working on the idea of a church-owned parsonage. Some members objected, saying "It can't be done". But, thanks to Mr. Simpson and his faithful supporters, among them, Mrs. Rosa Lyon Belvin, who had just moved back into the community and the church, the parsonage became a beautiful reality. Mr. Simpson did much of the actual work himself.

Standing a few yards south of the church, and on a line with it from the street, the house is built of the same grey stone, and the architecture blends well with that of the church. A large living-room, dining-room, kitchen, three bedrooms and two baths make it an attractive and pleasant home for the pastoral family.



Rev. Harold Simpson

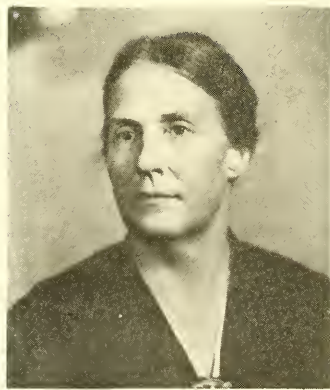
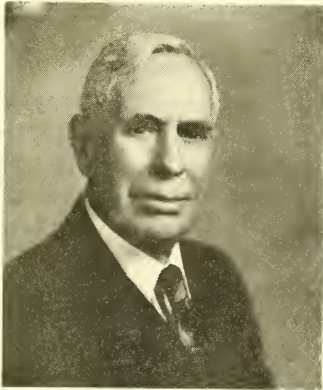


Parsonage

Harold Simpson was a most sincere person, striving in every way he knew to exemplify the Christian way of life. He had grown up in a Quaker environment, and when World War II began, he found it very hard to adjust

his objection to war with the popular patriotic fervor of the time. He could not help speaking his views in all honesty from the pulpit. This made for some unhappiness among his hearers, but the utter goodness of the man eventually overrode the criticisms.

No history of Duke's Chapel would be complete without the Kennedys. They were an elderly couple who moved into the community in 1934. A retired Methodist minister from the Western North Carolina Conference, Rev. Kennedy and his wife came to Durham because of a son and his family living here. They bought a home near Duke's Chapel and soon were contributing greatly to the life of the church. The Kennedys were a source of inspiration to all around them. Their home became a gathering place for all who needed help of any kind. Many times when one went there for spiritual guidance he found another who had come for a similar purpose. One of the Sunday-School classes today bears the name of Mrs. Kennedy, who taught the Ladies' Bible Class over a long period. One of the young ministers used to say, "Well, I'm going down to the Kennedys to get my batteries charged."



Rev. & Mrs. Kennedy

Mrs. Kennedy was especially helpful in the women's work, both during Mrs. Garrard's leadership and that of Mrs. A. C. Allen, who followed as president. After Mrs. Allen, Mrs. W. O. Fletcher became presidnet. All three of these ladies were very successful leaders, and with the completion of the parsonage, there seemed to be a multitude of things for the women of the church to do. There were many projects undertaken for furnishing the parsonage, improving the grounds, and always additional improvements to the church itself. New carpeting, new pulpit furniture, new choir robes, new furnishings for the parsonage - - all these kept everyone busy.

The minister who came in 1943 was Rev. Charles D. White, a transfer from the Western North Carolina Conference. Before the merger of the Meth-



Rev. C. D. White

odist Protestant Church, Mr. White had been a member of the latter denomination. He made a change in conferences in order to study at Duke. Rev. White was an eager, ambitious man, of tireless energy, who wanted Duke's Chapel to grow. The membership increased rapidly during his ministry. Some changes were made in the basement then, and a kitchen was equipped in it. An evidence of Mr. White's popularity is the fact that the men of the congregation gave him a new automobile. After four years at

Duke's Chapel Mr. White rejoined the Western Conference.

Prominent among the laymen taking an interested part in all these activities, were Joe Morgan, Flint Carden, Jr., Raymond Evans, T. R. Watson, C. T. Fletcher, W. O. Fletcher, Albert Murdock, J. C. Weaver, Marvin Williams (Superintendent of Sunday-School for several years); and, of course, those previously named people who had already been working for years for the success of Duke's Chapel.* Here one must mention Mr. E. B. Goodwin, who came with his family into the church in 1943. He was the principal at Braggtown School, succeeding Mr. A. E. Ashe, who felt it his duty to serve his country in World War II, and had left his school duties to do so.

Mr. Goodwin had a well trained voice and became an extremely helpful addition to the choir, as well as teacher of the Men's Bible Class for twenty-four years, and serving in many different positions on the official board. When dissensions arose, as they sometimes do, it was good to have Mr. Goodwin present, for he could always come up with a witty remark that broke the tension. Not long after his retirement in 1965, the Goodwins moved to Florida, and as a farewell gift presented the church with two magnificent flags, the Stars and Stripes and the Christian Flag mounted on handsome standards in their correct positions on either side of the pulpit.

On Rev. White's going back to the Western Conference, the Rev. Clyde G. McCarver was appointed. Here was a young man who had had every advantage, yet was utterly unspoiled, and loved serving God in a most dedicated way. With him came his lovely wife, Frances, who is often spoken of as the ideal wife of a Methodist minister. They were concerned with every phase of

*See "Church Directory" in Appendix for present-day leaders

the life of the church and with every facet of the lives of their parishioners. Mr. McCarver was a "folksy" person in spite of his degrees from Emory, Duke and Yale Universities. He was just as much at home perched on a goods-box out at Mr. Cook's store, chatting with the neighbors, as he was around a conference table with Duke University professors. His questing mind and his unassuming interest in people, combined with a genuine humility, won many friends for him and for his Master. Numbers added to the church roll are not always a sign of a successful ministry, but they are significant; Mr. McCarver received 135 members into Duke's Chapel during his ministry.

At this time, beautiful memorial windows were substituted for the existing ones in the church. The two immense windows behind the pulpit were placed there by the descendants of William J. Duke. When one sits in his pew and sees the sunlight coming through the works of art - - "The Good Shepherd" and "Christ at the Door" - - with their rich colors and inspiring themes, he feels that he has a sermon right there.

The windows were dedicated on a Sunday morning, in the following program:

AN ORDER FOR THE DEDICATION OF A MEMORIAL*

Sentences of Praise (Standing)

Minister: Our help is in the name of the Lord, who made heaven and earth.

People: Give unto the Lord, O ye kindreds of people, give unto the Lord glory and strength.

Minister: Honor and majesty are before him: Strength and beauty are in his sanctuary.

People: Blessed be the name of the Lord from this time forth and for evermore. *Amen.*

Let the people be seated)

Invocation

Blessed and glorious Lord God Almighty, by whose power, wisdom, and love all things are sanctified, enlighten, we beseech thee, and cause thy face to shine upon us and bless

*See: "Special Features" (Page 47) for other memorials and dedications

us, that what we now do may please thee, and show forth the honor of thy name. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it; through Jesus Christ our Lord. *Amen.*

Presentation and Dedication

Minister: We ask the families now to present the memorial.

Family: In memory of: James Elkanah Lyon and Frances Duke Lyon, William Flemming Lyon and Lizzie Moore Lyon, we present to this church this memorial, to be dedicated to the glory and praise of God.

Family: In memory of: Mr. and Mrs. Samuel Garrard, Mr. and Mrs. W. O. Thompson, Andrew Jackson Rogers and Ora Garrard Rogers, we present to this church this memorial, to be dedicated to the glory and praise of God.

Official: We accept this gift as a sacred trust, and shall guard it reverently, in honor of the faithful and devoted life to whose memory it is erected.

(Unveiling of the memorial)

Minister: In the faith of our Lord Jesus Christ, I dedicate this memorial to the glory of God, and in memory of his servants; in the name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

Two especially helpful additions to Duke's Chapel were Mr. and Mrs. H. J. Prout. They had become members in 1947, but did not move into the immediate church neighborhood until 1949. Once situated almost in the churchyard, they became indispensable in the various activities of the church, and have remained so. Mr. and Mrs. Elwood Painter and Mr. and Mrs. W. M. Crews, who have been so faithful in carrying some of the heavy responsibilities of Duke's Chapel, joined in Mr. McCarver's ministry. It is difficult to mention some of these leaders without naming others who have worked so well,

for there are very many who could be remembered here. They did it, not for reasons of personal recognition, so perhaps they can forgive not being referred to here. Their interest in and love for their church are known by God, and certainly by their fellow-members at Duke's Chapel.

It was hard for one to follow Mr. McCarver, but his successor Rev. R. C. Mooney, Jr., who came in 1951, worked hard to continue the growth of the church. He was a most sincere person, who was firm in his convictions that a minister had to please God rather than man if such a choice had to be made. Teaching that each of us has a part to play and a job to do, as a result he had a fine group of workers remodeling rooms, lighting the church lawn, and had large and enthusiastic board meetings. He believed in business-like methods for handling church money.

One lady in the church had recently carpeted the halls and stairway of her lovely home. She was absent from church the following Sunday. She called a friend to ask about the services, and in the conversation, asked if Mr. Mooney had said anything about money. She was told: "He didn't say anything about money, but he did say that those who walk on their new carpets here on earth (the church had just been re-carpeted, too) need not think they have a guarantee to walk on the Golden Streets!" While money is never a popular sermon topic, Mr. Mooney did awaken many to their responsibility and caused many to increase pledges.

It is always a note of interest to find a young minister who is following in his father's footsteps. Such was the case of Duke's Chapel's next appointee in 1953, Rev. Claude Chaffin. In fact, he was the third generation representative of his family in the North Carolina Conference. His wife, Lucille, was also from a ministerial family. The Chaffins did a great work, especially with the young people. "They sang with them, played with them, stayed with them." The M. Y. F. at Duke's Chapel became one of the strongest groups in the district. They left most pleasant memories in the congregation; one cannot forget Mr. Chaffin's deeply reverent voice on Sunday morning as he always ended his prayer from the pulpit with:

"O Lord, support us all the day long
Of this troublous life,
Until the shadows lengthen,
And the evening comes,
And the busy world is hushed,
And the fever of life is over,
And our work is done.
Then, of Thy great mercy,
Grant us a safe lodging
And a holy rest,

And peace at the last, etc."

One felt quite near to God then.

After four years, the Chaffins went elsewhere, to be succeeded by Rev. Charles E. Vale in 1957. He, too, was from a ministerial family, and a man of scholarly attainments. His sermons were extremely good - - thoughtful, clear, well-organized, and even learned. His health was not good, so he did not have an opportunity to become part of the community. Mrs. Vale was one of the most outstanding high school teachers in the Durham County Schools. The Vales were indeed among the most intellectual parsonage families ever living at Duke's Chapel.

Meanwhile, activities at Duke's Chapel other than the ministry seemed to be keeping their spirit of zeal.

When Mrs. Watson had to give up the leadership of the choir because of the many other duties she had, a pretty little blonde bride, Mr. N. F. Carden, III ("Carolyn") took her place. Some of the new ideas she brought in were choirs for the children, and the entire musical program seemed to benefit greatly. Her husband's father, "Flint", had always been interested in increasing the musical activities of the church, and he worked long and hard with programs of this kind, too. When Carolyn had to give up her work, Mrs. Dan Proctor and others came to help. Cordelia Watson (Mrs. Tommy Foust) often substituted at the organ. But, always, there has been Mrs. Prout, who comes to the rescue, and takes her place at the organ, at the piano, at the musical director's post, wherever it may be, giving her time and talent in a most dedicated, even consecrated way.

Mrs. Janice Deal is the most recent regular director of music.

The M. Y. F., too, has had some excellent leaders and achievements. One recalls Mr. and Mrs. Tommy Dennis, Mr. and Mrs. John Thompson, Tony and Gloria Oakley, dear Mrs. John Hayes, and that tireless little worker, Mrs. Henrietta Murray.

In 1959, Rev. W. Carleton Wilson and Mrs. Wilson were assigned to the church. He is secretary of the North Carolina Conference, but was never too busy with conference duties to keep the home-fires burning. His ministry was longer than that of any former one; namely, six years. Many new names were added to the roll, among them those of two men in the community who had been sought after for the church, by families, friends, ministers, and other church members, for many years. The landscaping, the handsome stone-framed bulletin board, an elevated flagstone walk (like so many other things at Duke's Chapel, the fine work of Mr. Ira Williams, Sr.), the parking area for cars - all were accomplished under the direction of Rev. Wilson. It was during the pastorate of Rev. Wilson that a trust fund was established for the

maintenance of the cemetery. He had been much concerned with this matter. The beautiful acreage directly across the highway from the church has long been a source of pride to the members of Duke's Chapel, and many families in the congregation have brought their loved ones for burial there. In 1962, arrangements were made by the trustees for permanent care of the cemetery. A great-grandson of Mr. William Duke, Piper Belvin, of Elizabeth City, has been a generous contributor, as have many others who have a personal interest in this part of Duke's Chapel. Everyone regretted the fact that Mr. and Mrs. Wilson were leaving.

However, their successors have proved wonderful replacements. They even have the same name: Rev. Ben H. Wilson, III, and Mrs. Wilson. They have a lovely daughter, Marcia, of high school age.

Rev. Ben Wilson's first year, 1965-66 was a good one. His deep sense of responsibility was stated in his report as follows:

"Now that we have had a good year 1965-1966, should we become complacent? No! The opportunities and services which Duke's Chapel offers to this community cannot be measured by monetary standards or by statistical computers; but, it can be measured by people whose lives are constantly being influenced by its ministry."

During his three years at the church, Mr. Wilson has achieved many fine accomplishments. First, his visits into the homes of his parishioners have done so much to bring many back to regular participation. Someone has said that a minister at Duke's Chapel could get up in the pulpit and just recite the alphabet for a sermon if he would only visit in the homes. Of course, that was an exaggeration of a superlative degree, but there is some truth in it, too. Second, Mr. Wilson has instilled a degree of youthful vitality, and there are many more young adults in the church. Third, he has given the long-delayed educational building plans much encouragement, and - - now - - at long last, the first steps have been taken to begin the construction. He says, "We are in business! As of now!"

Duke's Chapel has a unique place in the life of the community. There is a wonderful challenge here, and if its members but look at it through the eyes of our real leader, Jesus Christ, and with His spirit, they will see stirring opportunities.

The love of its members for the church is a fitting note to place at the close of the story of Duke's Chapel.

A descendant of the Williams family belongs to another church, but likes to tell of hearing her grandmother long ago saying to one of the sons in the family, "Cad, please take me to Duke's Chapel one more time." She adds, "and for fifty years, Grandma asked to go to Duke's Chapel one more time."

There are many today with the same love in their hearts who in their later years, have the same wish.

“Glorious things of thee are spoken,
Zion, city of our God;
He, whose word cannot be broken,
Formed thee for His own abode.

Round Thy habitation hovering,
See the cloud and fire appear,
For a glory and a covering
Showing that the Lord is near!”

CHAPTER VI. "O ZION HASTE, THY MISSION HIGH FULFILLING

The summer and fall of 1967 will long be remembered as the year of "the miracle."

For some years the need of an educational building had been felt sorely by the church. No additional structure had been made to the building since its completion in 1927. Space for growth of Sunday-School classes was simply non-existent. The basement had been practically "fractured" into small cubby holes; the third floor had one respectable class room, but other spaces up there had been literally squeezed in until there was a need for using the belfry as a meeting place for one of the most active groups in the Church School. There is only one exit from the third floor, a narrow, winding stair, and many members of the church shuddered when considering the problem of getting small children from some of the rooms improvised upstairs should there ever occur a fire or a fear— of such. Sunday-School officials and teachers had done everything possible to operate under these discouraging conditions.

During the ministry of Rev. Vale a committee was formed to make a detailed study of a plan for the educational building, but no concrete action was taken at that time. In 1957, the Building Committee tried to formulate plans, but there seemed to be only faint response from the church as a whole. Again, in 1959 and in 1963 there were other attempts to arouse interest in the project. Some members cleared some land at the back of the church on the proposed site; the stakes were even driven for the foundation of the building, but that was as far as the committee could go. The congregation as a whole showed little interest.

In order to acquaint the people with the really desperate situation, in 1967, the pastor, Rev. Ben Wilson, reactivated the committee and working with its members, furnished the following information:

WE HAVE TWELVE CLASSROOM AREAS including the Sanctuary, the belfry, the music room, and five other classrooms of irregular shape (and four of these are way below even the minimum recommendation (300 square feet per classroom).

CLASSES are crowded into every corner of the building.

CHILDREN are trying to learn, but noise and confusion make it difficult.

TEACHERS are hampered by inadequate facilities and constant interruptions.

We have no crib room, no space for two classes of the same age should one class have more than the usual children, no room for an older youth (college age) class, and no room for additional adult classes when needed.

The RESTROOM situation is embarrassingly inadequate.

A careful class by class study using the conservative ("fair") figures from our National Board of Education indicate our need for an additional 9,000 square feet for 10 classrooms, including restrooms, halls, stairways, storage, study, secretary and library combination, kitchen, and fellowship hall.

IF WE ARE TO GROW with our community, we'll need to provide for more than just today.

On July 2, 1967, the Official Board decided to take some definite action. After prayerful consideration, they realized that this undertaking must not be just a campaign to raise money; it must first be an effort to deepen the spiritual lives of the members of Duke's Chapel. "Unless the Lord build the house, the labor is in vain. "So, the minister was requested to approach the proper authorities in initiating such a drive. The feeling was that with a spiritual motive as the primary one, the financial goals would be met.

On July 3 the pastor wrote to the Division of National Missions of the Methodist church, applying for its services in a financial crusade to raise money and pledges for new educational facilities. Mr. Wilson said that he did not expect a reply to his letter for some weeks. To his great surprise a telephone call came on July 5th from the Board's offices in Philadelphia. Duke's Chapel had a friend and an advocate on that Board — the Rev. Forrest Hedden, a former pastor and now a member of the National Board of Missions of the Methodist Church. Thirty years ago he served Duke's Chapel, and when he saw this appeal, he immediately spoke in behalf of Rev. Wilson's request. As a result, Rev. Alton Lowe, in charge of such requests to the Board, wrote

to Mr. Wilson, saying that the church might have the services of Dr. Carl B. Bergsten in a crusade for Duke's Chapel from September 7th through the 20th.

"Beginning with this telephone conversation the wheels at Duke's Chapel began to turn. Hasty plans had to be formulated and put into action, such as forming committees, assigning duties and organizing visiting teams."*

On July 13th, Dr. Bergsten arrived for a short initial meeting with the Official Board. He was one of the best things ever to happen to Duke's Chapel, was the comment of many members. He is a Methodist minister, having served leading churches in New York, Connecticut, and Missouri. Dynamic, alert, understanding — he saw almost immediately the possible accomplishments for the cause of Christ in the community. After meeting their Crusade Director, the members felt a new surge of enthusiasm, fostered by the tireless efforts of their consecrated pastor, Mr. Wilson.

More than forty persons were present for this first meeting, something most encouraging at the very outset of the campaign. After detailed and interested discussion, a minimum goal of \$45,000 and a challenge goal of \$60,000 seemed the desired figures.

During the first week of August, members of Duke's Chapel received letters from their pastor giving them all information as to plans. All the contents of the inspiring letter cannot be given here, but everyone receiving a copy will remember these excerpts:

"You will be thrilled as the Crusade unfolds and will want to put aside all other things to help make it a success for Christ and for our beloved church." . . .

"Our church has a wonderful history. Today we feel is just the right time to build our new educational building which we so badly need. We know a world at its worst needs the church at its best." . . .

"This Crusade is the effort to raise our sights, broaden our views, and convince us of the power that comes from uniting in service. As you pray, have courage to ask God to move you to do His will with others in our beloved church in a great effort for Christ."

And so that was the beginning of a great work in Duke's Chapel.

On Wednesday, September 6th, Dr. Bergsten began an intensive campaign. His office was open from nine in the morning until four in the afternoon, and every evening. At a full meeting of the Official Board, the following Chairmen were appointed:

*Report of Rev. Ben Wilson III

The Story of Duke's Chapel

DIRECTOR:

DR. CARL A BERGSTEN

**Dept. of Finance and
Field Service, Board of
Missions of the Methodist Church****MINISTER:**

REV. B. H. WILSON, 111

EXECUTIVE COMMITTEE:**Co-Chairmen:**JOE MORGAN
BOB RICHARDSON**Advance and Larger Gifts:**HARRY PROUT
ERNEST JOHNSON**General Visitation:**JOHN THOMPSON
MRS. JOHN THOMPSON**Publicity:****Co-Chairmen:**MRS KATHERINE MORGAN
MRS. CLAUDIA CARVER**Prayer Committee:**MRS. AMY FALLAW
MRS. ALMA MOONEY**Church Fellowship and Dinners:**MRS. FANNIE MAE FLETCHER
MRS. JEWELL WHITWORTH**Clerical Committee:**MRS. ANN CRISSMAN
MRS. CASSANDRA WEAVER

It was at this meeting that everyone met Mrs. Bergsten, the director's charming wife. She entered wholeheartedly into all the activities and soon won the esteem and love of all. Gifted and renowned as a writer of religious literature, Mrs. Bergsten will long be remembered for her qualities as a lovely

Christian woman.

Subsequent meetings brought officers of all organizations within the congregation into active plans and workings of the Crusade.

One of the highlights was LOYALTY SUNDAY, September tenth, when there was a great "Homecoming" gathering. At the morning worship service Dr. Bergsten preached on "The One Place You Dare Not Fail," and his message was very forceful. That afternoon and evening, visitation began and continued throughout the week with much success.

On Tuesday and Wednesday following, a twenty-four Prayer Vigil was held. It began Tuesday morning and continued, unbroken, until nine o'clock Wednesday morning. Those in charge of this part of the program were amazed to see that there was not one-half hour of the twenty-four when there was no one there praying for the Church and the Crusade. At midnight a group of young people from the M.Y.F. came, and in the wee, small hours of Wednesday morning, the chairman of the Official Board, along with others who needed their sleep for the day's work, came to pray for the sacred cause. All were thinking of the words of Mrs. Bergsten when she said, "My heart is a prayer vigil."

So it was that every evening found workers coming to the church to discuss the progress of the campaign. Always there was a "coffee fellowship" at the close of the discussion. The ladies of the Woman's Society and members of the different Sunday-School classes, as well as the Methodist Men, made this possible.

When the time came for Dr. Bergsten's final report on Sunday, September 17th, there was what Methodists like to speak of as "a wonderful outpouring of the Spirit." It was a "Witnessing Period." "Uncle Billy Duke" would have loved it.

As for some material results, they were given in a letter from the chairman of the Building Fund, Mr. John Thompson, saying: ". . . .As of this date, the results of our Crusade are as follows: a total of \$67,304.80 has been pledged for a three-year period; 33 youth have pledged a total of \$1,864.80. The church organizations have pledged a total of \$6,631.00, and 123 adults have pledged a total of \$58,809.00. . ." He went on to add: "We are confident that the Lord will bless you for this evidence of your desire to have a part in the upbuilding of His kingdom.

In Christ,

Minister

Ben H. Wilson III

John O. Thompson Jr.
Chairman.

The minister stated his deep appreciation to his people in these words:

"The overall results of the campaign cannot be measured solely by the monetary results, even though this aspect of the campaign was most successful, the success story is found in the enthusiastic participation of the parishioners. The regular church offering has increased considerably; the attendance at official church meetings has increased over that of the past."

And so the account of the "miracle" at Duke's Chapel brings to a close this story. It is not at all the end of the history, for, please God, the church will go on and on in seeking to do His will in teaching men about God, in showing Christ to a community, in "ministering to them that are of the household of faith," and in doing what another splendid religious group preaches and practices — "loving the unloved."*

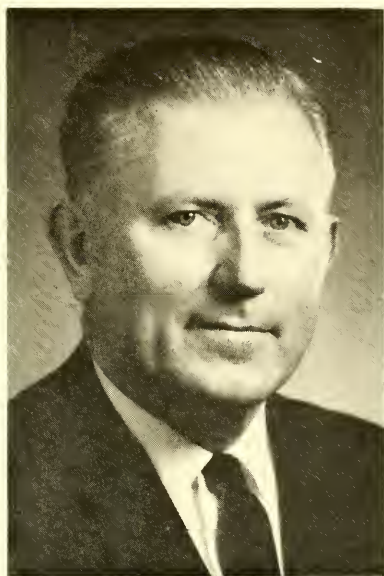
The people of Duke's Chapel look forward to their new educational building, for it will be a constant reminder to them of their Master's teaching: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

*Motto of The Salvation Army

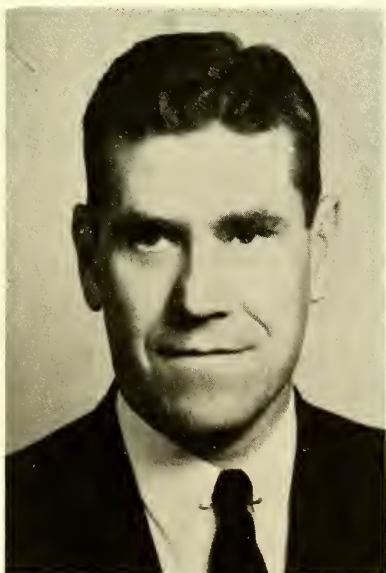
SOME OF THE MINISTERS
WHO HAVE SERVED AT DUKE'S CHAPEL



Clyde G. McCarver



Robert C. Mooney



Claude Chaffin



W. Carleton Wilson

SPECIAL FEATURES:

MEMORIALS AND DEDICATIONS

DUKE'S CHAPEL AND ITS LEADERSHIP

DUKE'S CHAPEL AND ITS ACTIVITIES

POSTSCRIPT — 1968

A REGISTRY OF INFANTS CHRISTENED AT DUKE'S CHAPEL

A REGISTRY OF MARRIAGES PERFORMED IN DUKE'S CHAPEL

MEMORIALS AND DEDICATIONS

A description has already been given of the two great windows back of the altar in memory of James Elkanah Lyon and Frances Duke Lyon, William Fleming Lyon and Lizzie Moore Lyon; of Mr. and Mrs. Samuel Garrard, Mr. and Mrs. W. O. Thompson, Andrew Jackson Rogers and Ora Garrard Rogers. Also, the chancel, given by Mrs. J. E. Stagg to honor her grandfather, William J. Duke, has been mentioned.

Other meaningful memorials and donations are given below:

The pulpit and three chairs, given in memory of Mr. D. L. Belvin by Mrs. Belvin and children.

The baptismal font, in memory of Mrs. Fannie Duke Lyon, by J. E. Lyon and children.

The communion table given in memory of Mrs. Lucy Greene Horton by her children.

The brass urns given in memory of Mrs. Anna Lyon Rogers and Mrs. Bertha Lyon Thompson by their children.

The pulpit Bible, given in memory of Mr. Samuel Garrard, by Mrs. Sallie Garrard and children.

The beautiful altar cross, the two handsome candelabra on the altar were given at a later date. They are a memorial to Mr. Raymond Evans, given by his wife, (Mrs. Clara Leake now), to honor one who worked so long and so faithfully for Duke's Chapel. Mr. Evans had been a steward and a trustee, and for many years had made dozens of improvements in the building and to the grounds. Velvet curtains for the chancel were included in this memorial, later replaced.

In 1951, during Rev. McCarver's ministry, the lovely stained glass windows replaced the original green, diamond-shaped ones. Some of these are memorials and some are dedicated to persons still living at the time of the dedication.

The dedicatory windows are:

TO THE RIGHT OF THE PULPIT

In honor of
John Claude Garrard and
Leiley Thompson Garrard

In loving memory of
Esther Garrard May

In loving memory of
Calvin High Shaw and
Ora Beavers Shaw

In honor of
Ethel Henderson Bane

In loving memory of
George Neal Bane
Annie Tingen Bane

In loving memory of
D. L. Belvin and
Timesia Piper Belvin

In loving memory of
Jefferson Davis Hamlin
Mamie Moore Hamlin
Bybe Rogers Hamlin

TO THE LEFT OF THE PULPIT

In loving memory of
Eugene W. Thompson and
Emily B. Thompson

In loving memory of
J. Ed Rogers and
Bettie Cheek Rogers

In loving memory of
A. R. Horton and
Lucy Green Horton

In honor of
Amy Childs Fallaw
(This was given by a kind
Sunday-School class to
honor their teacher.)

In honor of
Pride Everett Beasley and
Bettie Scruggs Beasley

Most of these windows were given by grateful children to honor their parents.

Outside the church a memorial to the Reverend E. D. Weathers in the form of a bulletin board was placed in 1942, by the Kennedy-Fallaw Bible Class of which Mrs. Clara Evans was president. In 1964, a handsome stone bulletin board replaced the first one, and this was a memorial to Mr. Howard Clark, given by his widow and children.

The pews in the church were gifts of the Ladies' Aid Society in 1927, the collection plates, while not a memorial, were given by Mr. and Mrs. W. O. Thompson.



Rev. Ben Wilson, present ('67) minister of Duke's Chapel



Mr. & Mrs. O. B. Umstead, now deceased: for many years, leaders of Duke's Chapel.

DUKE'S CHAPEL AND ITS LEADERSHIP

Church Directory

1967

Paul Neff Garber, Bishop of the Raleigh Area

O. L. Hathaway, District Superintendent

Ben H. Wilson, III, Minister

L. E. Painter, Charge Lay Leader	Miss Eleanor Teasley, Treasurer
W. Clifton Garrard, Chm., Official Board	Mrs. Elwood Painter, Financial Secretary
L. E. Painter, Vice-Chairman	Mrs. J. C. Crissman, Secretary

TRUSTEES OF CHURCH AND PARSONAGE PROPERTY

W. C. Coleman '67; J. A. Morgan '67; Jack Poe '68; I. M. Williams '68; Fred Richardson '69; M. L. Perry '69; Ernest Johnson '69.

ELECTIVE STEWARDS

Term expiring 1967

J. H. Bowling
Mrs. J. C. Crissman
M. L. Perry
G. S. Bowman
Thomas F. Crews

Terms expiring 1968

Mrs. John A. Thompson, Jr.
R. G. Richardson
G. T. Fletcher
J. C. Crissman
Tommy Foust
Jack Glenn

Term expiring 1969

Jerry Autry
Clifton Garrard
Norman Murray
Mrs. Jack Poe
Mrs. Happer Rogers
Winfred Royster

COMMISSION CHAIRMEN

Membership and Evangelism: Mrs. W. M. Crews; Education: Harry J. Prout;
Missions: Mrs. Claudia Carver; Stewardship and Finance: Mr. Robert Richardson;
Christian Social Concerns: Mrs. Joe A. Morgan; Worship: Mrs. N. F. Carden, III.

COMMUNION STEWARD

Mrs. T. R. Watson

DISTRICT STEWARD

Mrs. W. M. Crews

CHURCH SCHOOL OFFICERS

General Superintendent: Tommy Foust; Supt. Adult Division: Mrs. W. Henry Copley;
Supt. Youth Division: John A. Thompson, Jr.; Supt. Children's Division: Mrs. John
Hayes; Supts. Membership Cultivation: Mr. M. L. Perry—Mrs. M. L. Perry; Secretary: Miss Gertrude Garrard; Treasurer: Mrs. James Sanford.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

President: Mrs. Emmitta Prout; Vice-President: Mrs. Ira Williams; Secretary: Mrs.
John A. Thompson, Jr.; Treasurer: Mrs. J. A. Morgan.

CIRCLE LEADERS

No. 1 Mrs. James Sanford No. 2 Mrs. Kate Painter No. 3 Mrs. Fred Richardson

MUSIC COMMITTEE

Chairman: Mrs. Harry J. Prout; Choir Director and Organist: Mrs. Robert Deal;
Assistant Organists: Mrs. N. F. Carden, III, Mrs. Tommy Foust, Mrs. Harry J. Prout.

YOUTH FELLOWSHIP OFFICERS

President: Gloria Rigsbee; Vice-President: Delinda Boyd; Secretary-Treasurer: Penny
Fowler; Program Chairman: Ellen Wrenn; Recreation: Harold Prout.

CHIEF USHER

W. M. Crews

MUSIC COMMITTEE

Chairman: Mrs. Harry J. Prout, Chair Director and Organist. Mrs. Robert Deal,
 Assistant Organists: Mrs. N. F. Carden, III, Mrs. Tammy Faust, Mrs. Harry J. Prout

YOUTH FELLOWSHIP OFFICERS

President: Glaria Rigsbee, Vice-President: Delinda Boyd, Secretary-Treasurer: Penny
 Fowler, Program Chairman: Ellen Wrenn, Recreation: Harold Prout

CHIEF USHER

W. M. Crews

Membership, as of August, 1967	395
Contributions, 1967	\$19,659.80

DUKE'S CHAPEL AND ITS ACTIVITIES

THE CHURCH SCHOOL

General Superintendent	Tommy Foust
Superintendent of Adult Division	Mrs. Frances Autry
Superintendent of Youth Division	John Thompson
Superintendent of Children's Division	Mrs. John Hayes
Secretary of Church School	Miss Gertrude Garrard
Treasurer of Church School	Mrs. James Sanford
Chairman of Membership Cultivation	Mrs. Margo Wallace
Commission on Education	Tommy Foust
Treasurer	Mrs. James Sanford

ADULT DIVISION

E. B. GOODWIN BIBLE CLASS

Teacher	H. J. Prout
Assistant Teacher	E. L. Painter
President	I. M. Williams, Sr.
Vice-President	Guy Whitworth
Secretary	T. R. Watson, Sr.
Treasurer	Eugene Thompson

THE ELMA COPLEY BIBLE CLASS

This class bears its name in honor of one of its beloved former members. The following tribute tells why:

Mrs. Fred Copley
1886-1961

We, the members of the Woman's Society of Christian Service of Duke's Chapel, Durham District, wish to pay this tribute to the memory of Mrs. Fred Copley, who died on

December 22, 1961.

"Miss Elma" was a charter member of the Woman's Society, and there was never a more faithful participant in any church activity than she was in this work. One of her most cherished possessions was her Life Membership in the W.S.C.S. She had helped to organize the group years ago, and had served in many different capacities in it as well as in the Sunday School and, at one time, on the official board of the church. Her devotion to her church grew throughout the more than sixty years of her membership in Duke's Chapel, and she watched its progress with loving pride. It seems strange now to go to church and not find Miss Elma in her accustomed place.

She was literally "faithful unto death."

Teachers	Mrs. J. L. Mooney and Mrs. H. J. Prout
President	Mrs. E. G. Belvin
Vice-President	Mrs. J. C. Garrard
Secretary-Treasurer	Mrs. C. T. Fletcher

THE KENNEDY-FALLAW BIBLE CLASS

Teacher	Mrs. W. H. Copley
Assistant Teacher	Mrs. Ernest Johnson
President	Mrs. Guy Whitworth
Vice-President	Mrs. J. J. Leak
Secretary	Miss Georgia Bane
Treasurer	Mrs. Eugene Thompson
Recording Secretary	Mrs. Ruth Fitzgerald

THE FRIENDSHIP CLASS

Teacher	John Mann
Assistant Teachers	Members of the Class
President	John Thompson
Vice-President	Mrs. Clifton Garrard
Secretary-Treasurer	Mrs. Fred Richardson
Visitation Chairmen	Fred Richardson and Clifton Garrard

THE YOUNG ADULT CLASS

Teachers	Mrs. Margo Wallace and Mrs. Pat Key
President	Mrs. Linwood Duke
Vice-President	Mrs. Tommy Foust
Secretary	Mrs. Virginia Price
Treasurers	Linwood Duke and Jim Key
Project Treasurer	Mrs. Judy Herndon
Sunshine Chairman	Mrs. Pat Key

YOUTH DIVISION

FLINT CARDEN BIBLE CLASS

Teacher	Rev. John Cottingham
President	Tommy Glenn
Secretary-Treasurer	Kenny Thompson

JUNIOR HIGH CLASS

Teacher	Mr. Ernest Thompson
President	Marcia Wilson
Vice-President	Mark Glenn
Secretary	Rosemary Robinson
Treasurer	Betty Morgan

GRADES V AND VI

Teacher	Mrs. Ben Wilson III
President	Douglas Teasley
Vice-President	William Garrard
Treasurer	Barry Perry

GRADES III AND IV

Teacher	Mrs. Billie Weaver
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GRADES I AND II

Teacher	Mrs. Nancy Carroll
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KINDERGARTEN

Teacher

Mrs. Henrietta Murray

NURSERY

Teachers

Mrs. Hazel O'Neal and Mrs. Cassandra Weaver

THE METHODIST YOUTH FELLOWSHIP

Leaders

Mrs. Henrietta Murray, Rev. and Mrs. John Cottingham

President

Marcia Wilson

Vice-President

Harold Prout

Secretary-Treasurer

Karen Rogers

SUNDAY SCHOOL SUPERINTENDENTS

(This list is not complete. Names of many fine leaders are surely omitted, due to loss of records. Those names given have been positively authenticated.)

Andrew Rogers

Robert Thompson

W. F. Lyon

Marvin Williams

W. T. Mangum

E. B. Goodwin

O. B. Umstead

Moses N. Goodwin

E. W. Thompson, Sr.

H. J. Prout

W. O. Thompson

W. M. Crews

W. L. Hampton

J. A. Thompson, Jr.

A. E. Ashe

Elwood Painter

Tommy Foust

Several of these gentlemen served for more than one period.

THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE

The women at Duke's Chapel have always been very active, and it would be wonderful if records were available regarding "who was who" at what time.

The presidents who have served as leaders in doing countless things for the church, for the cause of missions, for the needy of the community, and

for Christ's Kingdom everywhere are:

Mrs. Claiborne Berry	Mrs. Pauline McCraw Johnson
Mrs. J. C. Garrard	Mrs. Harry Prout (twice)
Mrs. A. C. Allen	Miss Gertrude Garrard (twice)
Mrs. W. O. Fletcher (twice)	Mrs. John Thompson, Jr. (twice)
Mrs. Marvin Williams	Mrs. Winfred Royster

Current Officers have been named in the Church Directory in preceding pages.

The work of the Society can best be shown by giving a typical report (1967) from a past president, (Mrs. Harry Prout), as seen below:

DUKE'S CHAPEL WOMAN'S SOCIETY OF CHRISTIAN SERVICE June 1, 1966—June 1, 1967

ANNUAL REPORT

We have completed a successful year in our organization and it has been a pleasure and a privilege to be associated with each of you in this phase of the Lord's work.

MEMBERSHIP REPORT

	1966-1967	
Circle No. 1	16	15
Circle No. 2	11	13
Circle No. 3	15	17
	42	45

(Net Gain of Three)

STUDY REPORT

The following study courses have been completed with an average attendance of 13.

1. Realms Of Our Calling
2. Babylon By Choice
3. Study of James
4. Affluence and Poverty

FINANCIAL REPORT

Budget 1966-67

1. Cultivation Fund

\$ 8.80

Disbursements

\$ 10.00

2. Missions	250.00	250.00
3. Local Work	75.00	34.00
4. Cheer	15.00	10.00
5. Supply Work	28.00	28.00
6. Literature	50.00	37.50
7. Parsonage	125.00	20.00*
8. Methodist Children's Home	150.00	150.00
9. Life Membership	25.00	25.00
10. MYF	50.00	25.00
TOTAL	\$766.00	\$589.50

Additional Items:

11. Meth. Comm. for Overseas Relief	25.00
12. Church Repair	100.00
13. Miscellaneous	125.28
	\$839.28

*More work in the parsonage is being planned currently.

Contribution by Circles:

Circle No. 1 — \$332.30	(A large portion of this money is made up of individual pledges plus our project at Carden Printing Company each month.)
Circle No. 2 — 290.20	
Circle No. 3 — 267.00	
\$889.50	

LIST OF ACCOMPLISHMENTS

1. We have four students and nine servicemen and women who receive the "Upper Room" for devotionals from the W.S.C.S. Gertrude Garrard is the chairman.
2. We had six representatives to attend the District Meeting April 5 and two to attend the Sub-district Meeting April 16.
3. A highlight of our year was a visit from Justin Haruyama, a missionary from Japan, who described his work and answered questions about it. We look forward to hearing more from him through our Board of Missions since his return to Japan.

Duke's Chapel and Its Activities

4. Our "adopted" son at the Methodist Home for Children is:

Walter Bowling
1001 Glenwood Drive
The Methodist Home
Raleigh, North Carolina
Age — 13 Years
Birthdate — June 20, 1953

He was remembered at Christmas and his maintenance fund of \$150.00 was paid.

5. 125 postcards were bought and sent to our legislators protesting the "liquor by the drink" issue.
6. The Circles are providing a Sunday night "Snack" dinner for our own MYF once a month.
7. The Circles supervise and supply the floral arrangements for our worship service each Sunday morning.
8. One of the Circles has contributed to the Scout Fund and two of the Circles have contributed to the "Table" Fund.
9. A contribution of \$100.00 toward church repairs was made.
10. Coupons are saved and sent to the Methodist Home for Children to help them buy much needed equipment.
11. One Life Membership was presented to Mrs. Mattie Bowling this year. This money goes to Missions over and above our regular pledge.
12. Parsonage— work has not been completed for the year but plans are for the drapes to be properly hung, some bedroom furniture to be refinished and a fireplace set to be bought.

TO THE CIRCLE CHAIRMEN:

I would appreciate the following information by June 30th, please.

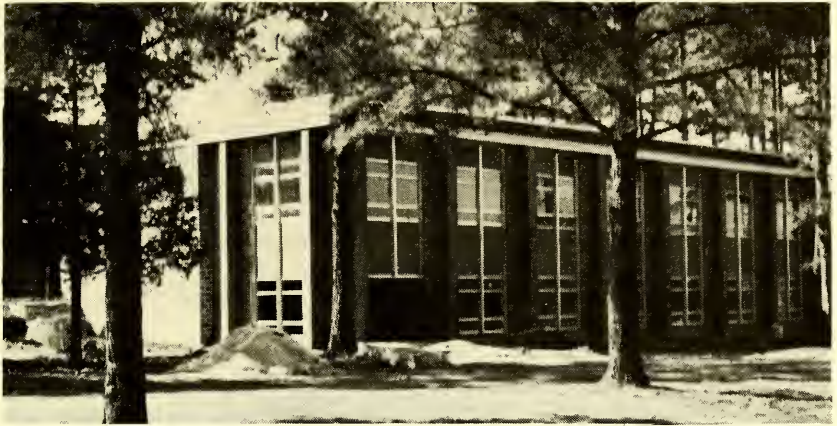
1. Revision of roll with addresses and phone numbers—zip codes.

2. Officers of the Circle.
3. A list of hostesses by the month for the year, if possible.
4. Please check to see if every member has filled in returned her Activity Card.
5. Be sure to keep a monthly account of visits to "shut-ins" and cards sent.

My deep appreciation for your cooperation cannot be adequately expressed. All I can say is "GOD BLESS YOU" and let us all keep working together.

Emmita Prout

POSTSCRIPT — 1968



And so the dream comes true. Already (October, 1968), the new building stands at the rear of the old, its connecting passageway and the two nearer walls built of the same beautiful stone as that of the original structure. The remaining walls are of brick made especially, after careful experimentation for the exact shade to harmonize with the gray stone. Much of the exterior wall space is taken up by huge roof-to-foundation windows of wide glass panes with steel frames. All this gives a blend of contemporary and traditional that calls attention to the Gothic style of the original church building.

The roof is flat, thus making the appearance that of a subsidiary structure rather than an attempt to replace any existing building.

The general impression of the exterior is one of sturdiness, yet there are grace and beauty in the long lines, the tall extensive glass surfaces, and the mellow brick tones back of the lovely gray stones.

The overall size of the educational building is more than 9000 square feet.

Structural planning shows two floors, with seven classrooms on the first floor; one of these can be divided into two, so there is really room for eight classes there. There is also a classroom on the second floor, in addition to the Fellowship Hall and the kitchen. Both stories have adequate storage facilities. How good to have places to keep church records, church school literature, Vacation Bible School materials, and countless other items formerly moved from pillar to post to garbage can!

Who will occupy the most room in the new building? The children, naturally; all classes for them will be housed there. Adult groups will have adequate space in older parts of the church although some will be in new quarters. But the children will have priority and that is as it should be. An interesting provision has been made for the very youngest infants in the installation of a "saniset", and any very young mother can explain what a help that will be for the nursery. Plumbing facilities are adapted to the needs of every age group, and the kindergarten fixtures are attractive as well as efficient. All plumbing and lighting fixtures are the latest word in equipment

"The Story of Duke's Chapel"

of this kind.

This is true also of the decor throughout the building. Color schemes in walls, floors, and furnishings show the most careful planning.

The entire building will be well heated and air-conditioned.

In the Fellowship Hall there will be ample room for an overflow in the attendance at worship services in the church. An intercom system is being installed and those worshippers who cannot be seated in the sanctuary may sit comfortably in this large room and enjoy the services. For that matter, the entire building has that benefit, for the communication system extends throughout. Baby-sitters in the nursery will no longer be deprived of hearing the sermon!

The Fellowship Hall has a portable stage, and one can readily see how flexible may be its uses for all types of programs.

Several groups and some individuals in the church are interested in dedicating classrooms for memorials. Requests have come for these as memorials to pastors or members who have died. It has also been suggested that a prominent wall-space inside the building be set aside for memorial plaques. These may include such beloved personalities as fine young Randy Glenn, who went from Duke's Chapel to lose his life in Viet Nam; to Reverend and Mrs. J. W. Kennedy; or to another revered retired minister, Reverend C. T. Thrift and Mrs. Thrift, who meant much to the life of the church. This plan is one of many possibilities on completion of the educational building. And it is nearing completion.

A survey of it would not be complete without mentioning the kitchen. It will compare very favorably with that of any other church in this area. Not only has it all the standard equipment—including a dishwasher, if you please—but with its tile floor, dozens of cabinets, and many electrical outlets, the kitchen will prove a delight for years to come. As time goes on it will be very easy to make improvements, for the entire building was planned with the future in mind. Everything has been geared for the long view. This addition to Duke's Chapel was the subject of a whole year of careful study and wise planning before Mr. Prout and his committee employed an architect.

When a final decision was made regarding the architect, the choice was the firm of Hackney and Knott, a Durham firm. The general contractor is Mr. C. C. Woods.

According to Mr. John Thompson, chairman of the Financial Committee for the educational building, the overall cost is \$175,000 and his report shows that \$30,000 has been paid during the first year of the program. Now that is amazing when one considers that this same congregation met its budget of \$20,000 in the same year. Also, they paid for a new parking lot with 175 tons of gravel on it and an adjoining athletic field!

* * * * *

"THE END" cannot be written at the close of this story because the work of the church never ends. With this phenomenal realization of hopes for the expansion of Duke's Chapel, physically and spiritually, one can only breathe a prayer of thanksgiving and say, "Glorious things of thee are spoken, Zion, City of our God."

A REGISTRY OF INFANTS CHRISTENED AT DUKE'S CHAPEL

Name	Parents	Date	Officiating Minister
Carden, Norman F., IV	Mr. & Mrs. N. F. Carden, III	Nov. 13, 1960	Rev. J. C. Chaffin
Carden, Tanya Lee Anne	Mr. & Mrs. N. F. Carden, III	April, 1964	Rev. W. C. Wilson
Copeland, Candace Laire	Mr. & Mrs. J. E. Copeland	Oct. 13, 1966	Rev. Ben Wilson, III
Dickson, James Edwin	Mr. & Mrs. J. E. Dickson	Oct. 5, 1922	Rev. J. C. Humble
Edwards, William Roy	Mr. & Mrs. Roy Edwards	July 24, 1927	Rev. J. M. Ormond
Fallaw, Walter Robert, Jr.	Mr. & Mrs. W. R. Fallaw	Sept. 12, 1935	Rev. F. D. Hedden
Fallaw, Wallace Craft	Mr. & Mrs. W. R. Fallaw	Sept. 20, 1936	Rev. F. D. Hedden
Fletcher, Mary Kay	Mr. & Mrs. W. O. Fletcher	April 5, 1942	Rev. Harold Simpson
Fletcher, William Michael	Mr. & Mrs. W. O. Fletcher	Dec. 3, 1950	Rev. C. G. McCarver
Garrard, Kenneth Perry	Mr. & Mrs. W. C. Garrard	1958	Rev. C. E. Vale
Garrard, William Clifton	Mr. & Mrs. W. C. Garrard	1956	Rev. C. E. Vale
Hampton, Dianne	Mr. & Mrs. William Hampton	May 8, 1949	Rev. C. G. McCarver
Laws, Carolyn Anne	Mr. & Mrs. Willard Laws	1954	Rev. J. C. Chaffin
Laws, George Willard, Jr.	Mr. & Mrs. G. W. Laws	1954	Rev. J. C. Chaffin
Long, Barbara Jean	Mr. & Mrs. William Long	Dec. 24, 1950	Rev. C. G. McCarver
Maddry, Electra	Mr. Mary Harward Maddry	1966	Rev. Ben Wilson, III
Maddry, Elizabeth Ellen	Mr. & Mrs. John Maddry	1965	Rev. W. C. Wilson
Massey, Ronald Lyn	Mr. & Mrs. R. H. Massey	1965	Rev. Ben Wilson, III
McTye, Vincent	Mr. & Mrs. John McTye	May 9, 1948	Rev. C. G. McCarver
Painter, Carolyn Denise	Mr. & Mrs. Don Painter	Aug. 6, 1967	Rev. Ben Wilson, III
Painter, Thomas Elwood, Jr.	Mr. & Mrs. Tommy Painter	July 10, 1966	Rev. E. C. Crawford
Little, Michael Anthony	Mr. & Mrs. Gerald Boone Little		
Prout, Harold Richard	Mr. & Mrs. H. J. Prout	Mar. 15, 1953	Rev. R. C. Mooney
Shipman, William Crissman	Mr. & Mrs. Jack Shipman	Oct., 1958	Rev. J. C. Chaffin
Street, Leland	Mr. & Mrs. Henry Street	Mar., 21, 1946	Rev. C. D. White
Watson, T. R., III	Mr. & Mrs. T. R. Watson, Jr.	Feb., 1953	Rev. J. C. Mooney
Wheeler, Joel Douglas	Mr. & Mrs. Dewey Wheeler	1946	Rev. C. D. White
Wheeler, Barry Lynn	Mr. & Mrs. Dewey Wheeler	June 19, 1949	Rev. C. D. White
Williams, Leonard	Mr. & Mrs. Marvin Williams	1946	Rev. C. D. White
Williams, Morris	Mr. & Mrs. Marvin Williams	May 9, 1948	Rev. C. G. McCarver
Williams, Roger Rooks	Mr. & Mrs. Ira Williams, Jr.	May 23, 1948	Rev. C. G. McCarver
Williams, Susan Catherine	Mr. & Mrs. Marvin Williams	Nov. 5, 1944	Rev. C. D. White
Rogers, Ivy Lyon	Mr. & Mrs. L. W. Rogers	1900	Rev. Jake McCracken
Thompson, Cecil Buchanan	Mr. & Mrs. E. S. Thompson	1901	Rev. Jake McCracken

There may have been others, but these were the recorded names.

REGISTRY OF MARRIAGES PERFORMED IN DUKE'S CHAPEL

Name	Date	Officiating Minister
Annonio, William & Watson, Rebecca	Aug. 17, 1957	Rev. C. E. Vale
Ashe, Alex E. & Belvin, Janet B.	July 10, 1936	Rev. F. D. Hedden
Bacon, Thomas Henry, Jr. & Laws, Hilda Sue	June 21, 1952	Rev. C. G. McCarver
Beck, Robert V. & Hill, Nancy	Nov. 18, 1944	Rev. C. D. White
Belvin, William P. & Aycock, Ethel Louise	July 3, 1952	Rev. R. C. Mooney, Jr.
Bennett, Thomas & Rogers, Mae	July 29, 1931	Rev. E. D. Weathers
Boone, William H. & Murdoch, Rebecca	Dec. 27, 1959	Rev. W. C. Wilson & Dr. W. T. Scott
Brady, Robert & Sanford, Judy	July 13, 1963	Rev. W. C. Wilson
Carden, Norman F., III & Talley, Carolyn	June 9, 1956	Rev. J. C. Chaffin
Chauncey, L. W., Jr. & Fletcher, Grace E.	June 22, 1946	Rev. C. D. White
Clapp, John William & Wrenn, Patsy Ruth	Nov. 14, 1948	Rev. C. G. McCarver
Copeland, John Elliot & Copley, Helen Ruth	May 4, 1963	Rev. C. G. McCarver
Crews, Malcolm Douglas & Yeargan, Joanne	April 2, 1966	Rev. B. H. Wilson, III
Crews, Thomas F. & Kenrell, Maybelle	July 11, 1961	Rev. W. C. Wilson
Dickson, James E. & Horton, Myrtle V.	Jan. 25, 1920	Rev. J. C. Humble

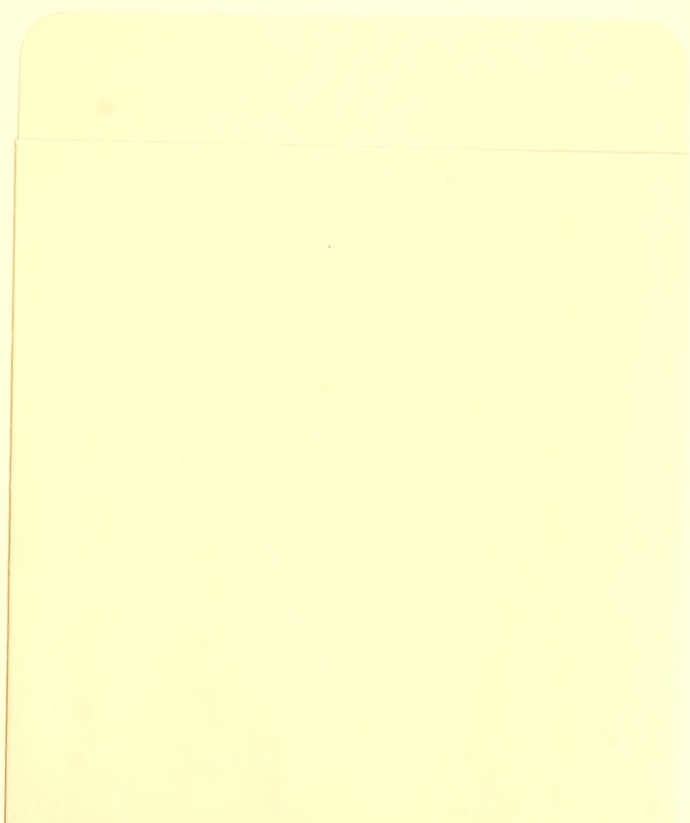
(A double wedding, with that of Miss Horton's sister, Miss Lula Horton to Mr. Sykes is registered on the following page.)

Dodson, James & Mincey, Pauline	— —	— —
Duncan, Robert & Sanford, Linda Gray	Dec. 20, 1959	Rev. W. C. Wilson
Fogleman, Tony & Rogers, Rebecca	Oct. 24, 1964	Rev. W. C. Wilson
Ford, Lewis W. & Painter, Patricia	Jan. 6, 1961	Rev. W. C. Wilson
Foust, Thomas, & Watson, Cordelia	April 20, 1962	Rev. W. C. Wilson
Furr, Richard & Parrish, Chalice Marie	Feb. 28, 1953	Rev. R. C. Mooney
Gardner, Robert R. & Mooney, Betty Lee	Aug. 16, 1947	Rev. C. D. White
Garrard, William Clifton, & McNay, Virginia	1948	Rev. C. G. McCarver
Grigsby, Charles Edward & Rogers, Barbara	June 20, 1959	Rev. C. E. Vale
Gupton, John W. & Garrard, Lida Duke	Mar. 18, 1946	Rev. C. D. White
Hampton, William & Marshall, Nancy	Oct. 29, 1949	Rev. C. G. McCarver
Harrison, Grover & Winstead, Catherine	Sept. 2, 1933	Rev. E. D. Weathers
Hobgood, Burke, Jr. & Belvin, Eleanor	April 14, 1939	Dr. H. B. Anderson
Hurst, Julian D. & Edwards, Charlotte	Aug. 30, 1947	Rev. C. D. White
Jones, David T. & Wrenn, Harriett	Nov. 8, 1947	— —
Johnson, Albert Richard & Arnold, Edith Welthia	Nov. 26, 1936	Rev. F. D. Hedden
Keener, William B. & Peele, Frances	June 17, 1942	Bishop W. W. Peele

Lambeth, Charles Earl, & Richardson, Audrey	Sept. 10, 1949	Rev. C. G. McCarver
Latta, Ollie Ray & Price, Betty Lee	Sept. 5, 1958	Rev. C. E. Vale
Little, Gerald B. & Crews, Phyllis Mylo	April 12, 1966	Rev. C. G. McCarver
Long, William & Garrard, Sallie	1945	Rev. C. D. White
Mangum, Eugene & Murdoch, Billie	Oct. 25, 1950	Rev. C. G. McCarver
Massey, Lloyd & Allen, Marguerite	Feb. 8, 1945	Rev. C. D. White
McManners, Lee & Hill, Flora	Oct. 23, 1945	Rev. C. D. White
McTighe (McTye), John & Garrard, Margaret	Nov. 22, 1944	Rev. C. D. White
Mills, Hugh W. & Prout, Rebecca Sue	April 18, 1965	Rev. W. C. Wilson
Nunn, William & Allen, Erna	April 29, 1944	Rev. Harold Simpson
Parker, Paul C. & Goodwin, Jo Elaine	Sept. 1, 1955	Rev. John Goodwin & Rev. J. C. Chaffin
Parrish, E. Stokes & Royster, Mary	June 8, 1935	Rev. F. D. Hedden
Paul, Dale & Wrenn, Timesia	Nov. 29, 1952	Rev. C. G. McCarver
Perkins, Michael & Smith, Beverly	April 15, 1967	Rev. Ben Wilson, III
Perry, William E. & Thompson, Elizabeth	Aug. 6, 1932	Rev. E. D. Weathers
Potter, Le Roy & Murdoch, Gayle Gray	Aug. 8, 1964	Rev. George Patton & Rev. W. C. Wilson
Raiford, Herman A., Jr. & Thompson, Eva Marie	July 5, 1942	Rev. Harold Simpson
Richardson, Fred G. & Holderby, Frances	Sept. 27, 1952	Rev. R. C. Mooney, Jr.
Royster, Norman C. & Ervin, Violet	Aug. 3, 1947	Rev. C. D. White
Sharpe, Rev. Ralph & Umstead, Christine	June, 1934	Rev. A. C. Holler
Shipman, Jack Leland & Crissman, Fannie Jean	Aug. 23, 1952	Rev. R. C. Mooney, Jr.
Smith, Erwin, & Berryman	June, 1933	Rev. E. D. Weathers
Smith, Richard & Allen, Mable	Jan. 10, 1936	Rev. F. D. Hedden
Sykes, John C. & Horton, Lula M.	Jan. 25, 1920	Rev. J. C. Humble
Thompson, Billy Ross & Lashley, Ann Glenn	June 25, 1949	Rev. C. G. McCarver
Thompson, Eugene & Berry, Frances	Nov. 22, 1941	Rev. F. D. Hemphill
Thompson, Kenneth & Pope, Theresa	July 16, 1967	Rev. Ben Wilson, III
Thompson, S. A. & Lyon, Bessie	1907	Rev. Fisher
Tilley, Leonard Morris & Deanna Bowling	Jan. 27, 1956	Rev. J. C. Chaffin
Usher, Joseph T. & Horton, Marye T.	1922	Rev. W. F. Craven
Wallace, William G. & Holt, Lilly	April 17, 1931	Rev. E. D. Weathers
Waller, Charles & Royster, Nelle	1948	Rev. C. G. McCarver
Watson, T. R. Jr. & Walker, Adeane	May 10, 1951	Rev. C. G. McCarver
Weaver, Lonnie, & Thompson, Cassandra	Dec. 8, 1966	Rev. Ben Wilson, III
Weston, Carl Arthur, Jr. & Watson, Joanne Jeffries	June 27, 1959	Dr. Nesbit & Rev. Soulen

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